BY

Ayatollah Allameh Yahya Noori

FINALITY OF PROPHETHOOD

AND

A CRITICAL ANALYSIS OF

BABISM, BAHAISM, QADIYANISM

Printed by:

IRAN
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Maidane Shohada, Madresa-e-Shohada.
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PREFACE

One of the factors which have driven the people away from the fold of religion, throughout the world, are the pseudo-religions. These faiths only carry the name of 'religion'; otherwise are devoid of any spiritual profundity or divine sanction. They consist of wrong premises, mistaken belief, false interpretations of spiritual and temporal realities, fiction empty rituals, absurd teachings, and a lot of superstitions; they are product of the machinations of the international Imperialism. Such false religions drive a number of the un-informed people away from religion itself and give an excuse to the enemies to call religion "an opium of the masses".
(We have discussed in detail the adverse effects of this factor in our other work entitled: "The Causes of Unbelief").

Different political factors throughout the history, especially the machinations of power-hungry rulers led to the emergence of a number of false religions. Despotic rulers invented religions so that they may dethrone God and enthrone themselves and their whims may be regarded sacred by their subjects. Corrupt political orders patronized such false religions to counter the enlightening teachings of the true religion. In this manner they produced confusion and set pseudo-religions against the true religions. Sometimes nationalism, racialism as tribal

sentiments were utilized to counter the impact and appeal of the true religion and to revive the ancient religion or encourage the pseudo-religions. On the name of the nationalistic sentiments, they call people to renounce religion or prophet who is not from their race or country, unaware of the fact that truth does not know the bounds of race or region.

There are a number of examples of such pseudo-religions in the history.

The neo-imperialism also follows the method of ancient Pharaohs and medieval rulers in this respect, of course with more sophisticated and complex methods for achieving its petty political goals. The world imperialism invent pseudo-religions, social ideologies and philosophical "Isms" for this purpose. Their embassies also produce "revelations, pseudo-prophets, and false creeds, carve religions and send missionaries, they conspire against the true religion, and aim at producing disunity in the Muslim world by promoting 'national' and racial sentiments and spreading pseudo-religions based on those prejudices". (1)

1. For a long time the author has felt a sense of heavy responsibility for warning Muslims about the imperialistic affiliations of these pseudo-creeds. I cautioned the Muslim thinkers on various occasions in different International Islamic conferences in this respect. For myself, I took various steps to counter these pseudo-creeds. Here I mention one case: "I wrote a treatise entitled 'Carving new faith: a policy of Imperialism", but the agents of Shah confiscated this book while in press, and I also suffered imprisonment.

Like the ancient times, the modern age also carve new false faith (Kufr) اَلْكُفْرُ مِلَّةٌ وَاحِدَةٌ

"... لِكُلِّ نَبِيٍّ عَدُوًّا" شَيَاطِينَ الْجِنِّ وَ الْاِنْسِ يُوحِي بَعْضُهُمْ اِلَى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورًا" سورهٔ انعام – آیه ۱۱۲

"All infidels are of the same sort and are inter-related"

Bahaism and Qadianism which have been examined in the following pages are two pseudo-religions of the 19th century. These are two creeds which were invented by both the Western and Eastern (Russian) Imperialism. Bahaism and Qadianism are two deviated faiths which have their origin in Hindu thought, Jewish Cabbalistic traditions and the absurd theories of Huroofi and Pasikhani heresies. These are two cancerous glands which colonial powers have placed inside the Islamic world in order to produce differences and disunity among the Muslim community, specially in Iran and India.

In the present book (in English and Persian Version) first of all, we will elucidate the faith in the finality of the Prophethood of the Prophet Mohammad which is a principle of the Islamic faith. We will refer to the traditional and rational evidences for this belief. In the second part of the treatise, we will discuss the circumstances of the growth of these two pseudo-religions; following which Babism, Bahaism and Qadiyanism will be analysed objectively and scientifically.

It was considered necessary to publish the Persian text

with an English translation, because the Bahais and Qadiyanese, who are financed by Imperialistic powers and Zionism, preach their creeds as "new Islam" in different parts of the world. They deliberately misguide the un-informed people. The Persian version will enable the Muslim nation of Iran to realize further the dangerous and false nature of Bahaism, to remain steadfast on the path of truth and to guide a few misguided Bahais who are still present in Iran to embrace Islam and know the historical, colonial and political roots of their faith in with documentary evidences. Moreover, perusal of this treatise will enable our nation (which has suffered for years under the yoke of Imperialism and after its unique revolution is still subject to Imperialistic conspiracies) to understand more the machinations of international Imperialism which spreads false creeds and philosophies to create fifth columns (1).

Our nation knows fully well how during the regime of the deposed Shah, the regime employed Bahais as their agents to oppress the nation and propagate their creed.

1. This treatise is a part of a series of books on Islamology written by the author. The other books of this series are: "The Necessity of the Religion"; The causes of unbelief; "Distinctive Features of Islam"; The existence of God and how to realize Him; The concept and Dimensions of the After-Life in Islam; "Prophethood and the Prophet Mohammed"; "The Imamate (Spritual Leadership) and an account of the life of Imam"; "Quran: The eternal Miracle"; etc.

(The regime wanted to see the Iranians follow an Irani prophet!!). The Shah enabled the Bahais — the fifth column of Zionism and Imperialism, to capture the political, military and economic power. They held the key posts in the administration. In the cabinet of Amir Abbas Hoveida, a son of Bahai himself, a number of ministers were professed Bahais. General Ayadi, the personal physician of Shah was a Bahai. The administration of the SAVAK, the terrible secret police of Shah was in the hands of some Bahais of Sangsar. Bahai figure such as Sabit Pasal and Hojabr Yazdani were dominating the industry, banking and economic life of the country. The author himself took up the challenge of Bahais and tried to check their growing influence. It is not out of place to give short account of some steps which we took against Bahais.

Bahais had founded a hospital at Thakur—the birthplace of Mirza Mohammad Ali. As there was no hospital in that region, they wanted to attract and mislead the simple rural population and turn them into their faith. It was considered necessary to foil their designs; we founded a hospital named "Wali Asr Hospital" for this purpose at Noor, the central city of that region. We founded another hospital, named 'Imam Qaim Hospital' at Thakur itself. This hospital was constructed at a land which was usurped by Bahais. Soon, we came to know that Bahais who enjoyed a good deal of influence in the judiciary, were trying to stop the construction with the

help of court. However, we foiled their designs by mobilizing the public opinion. During this episode, we came to know that Hojabr a Bahai billionaire had played a leading role in the affairs, we also realized that Hojabr also controlled many banks. He was a leading shareholder having two billion tooman share, in Saderat Bank, the biggest Bank of country which has more than 3600 branches throughout Iran. In the late 1356, when revolution under the leadership of Imam Khomeini had set in, we also launched a movement. After unsuccessful negotiations with the authorities of Saderat Bank, we asked people to boycott the Bank and withdraw their deposit. The response was amazing.

Ultimately, the bank authorities were forced to expel Hojabr and our Muslim nation got rid of Hojabr and the Bahai exploitation. This success gave new impetus to the Islamic movement of Iran (which went on and resulted in the epic of 17th Shahrivar,[1] and other heroic events, and eventually in the success of the Islamic revolution).

Today, thanks to the Islamic revolution, Bahais are no more a living force in Iran, Iranians cannot allow the

1. A detailed account of this affair has been given in the forthcoming book intitled "17 Shahrivar" After this success, we also asked the Muslims to boycott the products of all American and European firms which had connections with Israel and were black listed by Arab countries, including coca-cola. This call resulted in the epic days of Ramazan and our imprisonment.

fifth column of Zionists to operate in their country. However, we know that Bahais and Qadianese are quite active in other countries. It is a duty of Muslim scholars to fight with them. The Islamic clergy and the Muslim nation of Iran can never forget their mission to defend Islam and counter the false ideologies in order to free humanity from the chains of falsehood and Imperialism. In this effort God's help will be with us in accordance with His promise that "God will make Islam overwhelm all other false religions".

God is the best helper.

YAHYA NOORI.

Iran

Tehran

Maidane Shohada.

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PART ONE

THE FINALITY OF PROPHETHOOD

CHAPTER – I

THE FINALITY OF PROPHETHOOD

One of the fundamental tenets of Islam is the finality of prophethood. The Qur'an has categorically declared Islam to be the last and the eternal religion, and Prophet Muhammad to be the last Messenger of God to whom the Divine Will was disclosed. After him there is no more need of revelation, as the truth has been fully revealed. The Prophet himself also stated explicitly that neither will there be any prophet after him, nor any religion after Islam. Thus belief in the finality of prophethood of Muhammad is crucial and definite, in the same way as is faith in the Oneness of God or belief in the hereafter. Anyone who denies these truths cannot be considered a Muslim. Similarly anyone who claims to be a prophet, or who tries to promulgate a new law is an apostate and a liar. One who follows such religions cannot be considered a Muslim. Here, we shall first of all refer to some Qur'anic verses which stipulate belief in the finality of the prophethood. Then the nature and the philosophy of this belief will be discussed. We shall try to answer the question of how the principle of finality can be reconciled with the evolutionary progress of human society, and the changing needs of man.

A. Textual Evidence

In Chapter 31, verse 40 of the Qu'ran, the term 'Khatam al-Nabiyyin'(Last or Seal of the Prophets) has been used with regard to Muhammad:

مَاكَانَ مُحَمَّدٌ اَبَا اَحَدٍ مِنْ رِجَالِكُمْ وَلٰكِنْ رَسُوْلَ اللّٰهِ
وَ خَاتَمَ النَّبِيِّيْنَ ۔۔۔۔۔

"Muhammad is not the father of any one of your men, but the messenger of God and the Khatam al-Nabiyyin."[1]

The word Khatam, a derivation from the root Kh-T-M stands in Arabic for a terminating point, or the end of a sequence. It is also employed with the meaning of a seal, such as the seal of a letter. In pre-Islamic days, people kept a seal with the name of the person and his tribe, which he affixed to every letter. Usually the seal was in the form of a ring, and thus the ring came to have

1.
The first sentence "Muhammad is not the father of any one...." refutes the notion of Zaid ibn Haritha being the adopted son of the Prophet. Zaid was kidnapped and sold, Muhammad purchased and adopted him as a son. All this happened before the advent of Islam (Islam abolished the practice of child adoption (see XXXIII:4 and 5), and insisted that the child should be called after the real father, and if the father is not known, should be regarded as a brother-in-faith.

(وَ مَا جَعَلَ اَدْعِيَائَكُمْ اَبْنَائَكُمْ .... اُدْعُوْهُمْ لِاٰبَائِهِمْ
هُوَ اَقْسَطُ عِنْدَ اللّٰهِ فَاِنْ لَمْ تَعْلَمُوْا اٰبَائَهُمْ فَاِخْوَانُكُمْ فِي الدِّيْنِ وَمَوَالِيْكُمْ ..

the name of Khatam also. However, only such a ring which has a seal is named "Khatam", simple rings are called "Fata Kha". In the Quran, derivatives of the root Kh-T-Ms (1) are employed to indicate ending, finality and sealing. (Refer to the books of Arabic philology just as "Misbah-al-Munir" by Qayyumi and "Lisan-al-Arab" of Ibn Manzoor, and "Qamus al-Lugha".) Thus Khatam al-Nabiyyin means the end and termination of the sequence of the prophets, one who puts a seal to the prophethood for ever.

There are also a number of traditions in which great emphasis has been laid on the finality of Muhammad.

" فُضِّلْتُ عَلَى الْاَنْبِيَاءِ بِسِتٍّ: اُعْطِيْتُ جَوَامِعَ الْكَلِمِ ... و
اُرْسِلْتُ اِلَى الْخَلْقِ كَافَّةً وَ " خُتِمَ " بِيَ النَّبِيُّوْنَ ... الخ"

"The Prophet said: God made me superior to all other prophets through six features. He endowed me with terse, concise sentences containing a world of meaning ....., and finally I was sent for the whole of humanity, and prophethood came to an end with me."[2]

1.
Just as Khatima, Ikhtitam, Khatam, and such other derivatives of the root Kh-T-M.

2.
Refer to the various well known collections of the Prophet's traditions, as well as tio the Tafsir al-Qur'an (explanation of XXXIII:4)

In another tradition, Muhammad, uses both the words nabuwwat (prophethood) and risalat (Messengership) so that no way might be left for false claimants to prophethood who may appear.[1] He categorically declared

"The prophethood and the institutions of Divine Messengers has come to an end with me; there will be after me neither any messenger nor any apostle or any prophet".

"إنّ الرسالة و النبوة قد انقطعت فلا رسول بعدي ولا نبي".

Textual evidence for the finality of Prophethood is not limited to these few verses. The phrase "Khatam-al-Nabiyeen" (the final Prophet) has become a title of Prophet Mohammad and is widely used in the Muslim World throughout history and in religious literature of all sects. In prayers, invocations, ceremonial rites and sermons this title always follows the name of Prophet

1.
In the books of Islamic speculative theology, two categories of God-sent guides are stipulated. Firstly, legislator-prophets who came with a new religious code (Shar'a) such as Abraham, Moses, etc., and secondly the preacher prophets who followed the code of other prophets and preached it to the people and in this category are the post-Mosaic prophets of the Old Testament. The prophet Muhammad was both, he brought a new law and he preached it as well. The difference between these two terms could be explained from another point of view, Nabi means one who is informed, 'Rasool' means one who conveys. As a prophet first gets 'knowledge' from God, he is called 'a Nabi', but as he conveys it to people, he is named 'Rasool'.

Mohammed. Here we quote a few passages from the sermons of Imam Ali :

...اجعل شرائف صلواتك و نوامي بركاتك على محمد عبدك و رسولك الخاتم لما سبق :

'O 'God bless Mohammed, servant and messenger and the termination of the lines of Prophets'.

Sermon: 71 (Nehjul Balagha)

...أمين وحيه و خاتم رسله و بشير رحمته ..

"Mohammed is the repository of divine revelation, last of God's *prophets and the forbringer of His Mercy".*

Sermon: 172

...أرسله على حين فترة من الرسل و تنازع من الألسن فقفى به الرسل و ختم به الوحي .

"God sent *Mohammed at a time when for a long time no prophet had appeared, and people were suffering from religious differences and squibbles; God terminated the institution of prophethood with Prophet Mohammad".*

Sermon: 133

In yet another tradition he states: "Other prophets are in relation to me like an incomplete structure, a part of which has remained unfinished. I completed that part, and thus the structure of Divine Guidance has been perfected and finished, and the chain of prophethood

has come to an end."

مَثَلِی وَ مثَلُ الاَنبیاءِ کَمَثَلِ رجُلٍ بَنیٰ دارًا فاَکمَلَها وَ اَحسَنَها
اِلاّ مَوضِعَ لبِنَةٍ فاَنا مَوضِعُ اللَّبِنَةِ خُتِمَ بِیَ الاَنبیاءُ ...

In the above-mentioned tradition, Muhammad has visualised the whole institution of Prophethood from Adam to his own time, organically related, the prophets following each other as the primary, secondary and graduate classes follow one another, or like an architectural monument, which is gradually being built. In such a structure,the walls, pillars or the roof, are not the end of the building, the end is the whole building. Once the structure of Divine Guidance was finished the institution of Prophethood reached its finality. To add elements after a perfect object has been completed is to add a blemish (e.g.: a sixth finger).

OTHER QURANIC VERSES

In addition to the Quranic verses that have been mentioned, there are a number of other verses relevant to our topic. They can be divided into the following two categories'.

a) Verses that emphasisethe universality of Islam, and state that Islam is for the whole of mankind and for all ages:

"Blessed be He who has sent down the Distinguished

(the Qur'an) upon His servant that he may be a warner for the whole universe." (XXV:1)

۱ ـ تَبارَکَ الَّذی نَزَّلَ الفُرقانَ عَلیٰ عَبدِهِ لِیَکُونَ لِلعالَمینَ نَذیرًا " (سورهٔ ۲۵ ـ الفرقان ـ آیه ۱)

"We have not sent thee save as mercy unto all beings and the whole universe." (XXI:107)

۲ ـ وَ ما اَرسَلناکَ اِلّا رَحمَةً لِلعالَمینَ. (سوره ۲۱/ آیهٔ ۱۰۷)

"This (the Qur'an) is naught save a reminder for all the worlds." (XXXVIII:87-88)

۳ ـ اِن هُوَ اِلّا ذِکرٌ لِلعالَمینَ وَ لَتَعلَمُنَّ نَبَاَهُ بَعدَ حینٍ. (سوره ۳۸ ـ آیهٔ ۸۸ و ۸۷).

"We have not sent thee save as a warner and a guide for the whole of mankind." (LXI:9)

۴ ـ وَ ما اَرسَلناکَ اِلّا کافَّةً لِلنّاسِ بَشیرًا "وَ نَذیرًا" سورهٔ ۶۱/ آیهٔ ۹

b) Verses that state that Islam is the only true and revealed religion, all other religions being either false, corrupt, out-dated, or unfit for the present or future generations of man, or not approved by God.

۱ ـ وَ مَن یَبتَغِ غَیرَ الاِسلامِ دینًا فَلَن یُقبَلَ مِنهُ . سوره ۳/ ۸۵ :

"One who follows a religion other than Islam, it will not be accepted from him and he will be among those who stand to lose." (III:85)

۲ ـ هُوَالَّذِیٓ اَرْسَلَ رَسُولَهٗ بِالْهُدٰی وَ دِیْنِ الْحَقِّ لِیُظْهِرَهٗ عَلَی الدِّیْنِ کُلِّهٖ... سورہ ۶۱ آیہ ۹

"It is He who has sent His Messenger with the guidance and the religion of truth, that he may cause it to overwhelm all other religions." (KXI:9)

So far we referred to the textual evidence from the Qur'an and the traditions which make it necessary for every Muslim to believe in the finality of Islam and the Prophet Mohammad.

CHAPTER – II

RATIONAL JUSTIFICATION

In the above texts we mentioned textual evidence from Islamic texts that belief in the finality of Prophethood is a cardinal principle of Islam. But how can this belief be justified rationally and philosophically. The inner dynamism, perfection, flexibility, comprehensiveness and all-inclusiveness of Islam explains its unique position as the eternal religion, capable of satisfying the spiritual and other needs of mankind till the end of the world.

1. THE COMPREHENSIVE NATURE OF ISLAM:—

Even a cursory glance over the Islamic teachings, laws, and its political, religious, social, economic system proves beyond doubt that Islam is a 'comprehensive' and 'complete' religion. It is the final "post-graduate class" in the Divine scheme to educate mankind. It is not limited to any particular period, or area or race but is revealed for the whole humanity in all places and epochs. The Quran always addresses the whole mankind, (Nas) while other scriptures address particular races and nations (as Bible is directed towards Israelites and Jews).

Moreover, Islam is multi-dimensional and not uni-dimensional. It does not focus on a particular aspect of life, while ignoring other aspects. Most religions' philosophical and ethical systems are uni-dimensional, they neglect

many facts of human existence while emphasizing some, but as almost all scholars have pointed out, one of the distinctive features of Islam is that it is multi-dimensional.

The pre-Islamic religions, as is evident from their texts, were limited to some moral precepts and explanation of ritual ceremonies and guidelines for personal conduct of an unsophisticated society just as life of ancient men so limited in scope.

The endeavours of the former prophets were usually directed towards fighting with prevailing superstitions, polytheistic tendencies and establishing simple moral values and God worship.

Just as religions the philosophical and social systems are also either unbalanced and uni-dimensional or full of contradictions and based on unacceptable premises.

In contrast, Islam is a comprehensive way of life, a fully integrated and harmonious system, having a clear doctrine, acceptable view of life and man, elaborate legal system, a balanced philosophy, it is not limited to religious dogmas, metaphysical propositions, mere ethical or mystical discussions or spiritual training, nor is it limited to social or economic doctrines or philosophical reflections. It neither limits itself to spirit nor to body and matter, but takes into account all different aspects

of human life. Islam satisfies the God-seeking impulse of Man in the best manner by offering him the most complete monotheistic concept and helping him in attaining spiritual perfection and approximity to God. Moreover, it offers guidelines about a system of epistemology which enable man to realize the nature of universe and material and spiritual phenomenon. Islam also presents a cosmology and concept of man which insists on the teleological character of the universe and purpose orientation of human life. Islam also lays down necessary guidelines and rules for human conduct, it also stipulates what is good and what is evil, what is proper and what is improper for man. It fixes responsibilities and rights of man, the responsibility of man in relation with himself, in relation with others, in relation with the society, the universe and the Creator of the universe. Thus Islam is the only such comprehensive organic system which covers political, economic, ethical, religious and philosophical spheres of individual and social life.

This comprehensiveness of Islam is itself a proof that God has revealed it as the final and eternal religion.

2. ISLAM; THE LAW AND NOT A PROGRAMME:

Moreover, all former revealed religions or religious codes were superseded by later prophets, due to their limitations; they were good only for certain period, regions or communities, but had no universal application. They were aimed at rescuing a community from some particular vice, and to reverse trends which had emerged at one time or another in human history. The prophets gave programmes for their remedies. But a major difference between the prophethood of Mohammad and that of the former apostles is that what was revealed to Mohammad was not a programme but the law. The Prophet conveyed to mankind the laws that are eternal. Universality and eternality are characteristic of all God-ordained laws. Do the laws governing the physical and biological world ever change? Islam is a constitution and a code of life, based on the laws that govern the universe, ideally balanced, comprehensive, and not limited to any particular community. These elements make it eternally valid and effective, as a beacon light for humanity that leads to success and salvation. (1)

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1. For an elucidation of this statement, please refer to the chapters "The Characteristic Features of Islam" and "A Study of Islamic Jurisprudence". Also refer to authors monumental works on Islam "Islam-Shinasi".

3. INTELLECTUAL MATURITY OF HUMANITY:

Another factor that explains the phenomenon of the finality of prophethood is the fact that the advent of Islam coincided with mankind's intellectual and scientific maturity; man entered his adolescence and became capable of making his own way in the light of the Qur anic revelation, the external assistance of other prophets no longer being necessary. A study of men and the animal world shows that life does not linger for ever in the stage of infancy and dependence on outside help. After a certain time a child reaches puberty and becomes self-sufficient. The same is true of the entire evolutionary process of human society. The emphasis that the Qur an lays on reasoning, observation, scientific activities and the study of nature and history is in order that man may be made self-reliant and may proceed on his own, to make him mature enough to face the finality of prophethood. Humanity, in its infancy was nurtured by the prophets with the heavenly nourishment of revelation, like a child fed by its nurse. The Prophet of Islam appeared at the time of man's adolescence; and supplied us with the necessary provisions and subsistence for the whole journey to come, and taught us how to cultivate ourselves. From now on no more external help is needed. One of our contemporary thinker has likened pre-Islamic man with a naughty schoolboy, who does not know how to use his textbook

and so tears them to pieces, so that the headmaster is obliged to provide him with new textbooks every now and then? But post-Islamic man is like a graduate who knows how to make the best use of the books and the guidance of the men of knowledge, and how to apply all of this to the answering of his questions. Now man has become capable of exploiting and using the intellectual and religious heritage which is at his disposal. This is borne out by the fact that more respect and reverence has been shown, and far greater attention paid to the Quran by the Muslims than to any other scripture by its followers. Within no time of the revelation of a verse, thousands of people have had committed it to their memory; dozens of new etymological, textual and traditional sciences developed, revolving around the axis of the Quran, and innumerable educational institutions sprung up exclusively devoted to Quranic studies. All this signified the maturing of human society, ready to quench their thirst in this ocean of light and wisdom.

4. *CAN ANYTHING BE LASTING IN THIS TRANSIENT WORLD.*

Here the question may arise in some minds of whether there can be anything lasting and unchanging in this ever-changing and transient world? How can Islam be the eternally valid religion of man, when man himself is in a state of flux,and constantly moving forward. The answer is that Islam is a law and not a phenomenon. What is ever changing is an object or a phenomenon, but the laws are eternally valid and possess a unique degree of permanence. This is true even of natural laws, of gravity, causality and relativity which operated for milleniums without showing any sign of slackening. Islam is also a law which is based on objective realities and the permanent interests of man, and is in perfect harmony with the laws of nature. Its rules and regulations are flexible enough to be adaptable to different situations and times through the institution of"ijtihad".

Had Islam been otherwise, it would surely have died, like a number of other creeds. But since this is not the case, why should Islam be dethroned? Prophethood has reached its climax, the truth has been fully revealed, and Islam has been made the eternally valid religion of God, based on unchanging cosmic laws, and it will survive and be valid till the Day of Judgement.

5. THE EMERGENCE OF PSEUDO—RELIGIONS

During the fourteen centuries that have elapsed since the advent of Islam, and the gates of prophethood were closed, here and there, false claimants to prophethood have emerged. Personal ambition, political motives or the manipulations of imperialism have led to the emer - gence of a number of imposters. In order to gain fame or wealth, people do not hesitate to violate even the most hallowed concepts of the human world, and use them as a ladder to attain their own ends. Thus, sometimes recourse is taken to the claim of prophethood or being God himself, and sometimes the holy names of freedom and justice are exploited to inflict the worst kinds of oppression. Apart from a number of imposters who have been thrown into the dustbin of forgetfulness by history, no trace of them being left, there are at least three pseudo-prophets who, due to the active support of imperialistic forces have succeeded in collecting some followers. They are 'Ali Muhammad Bab, Mirza Husain Ali, and Mirza Ghulam Ahmad Qadiyani.

In the following pages, as an appendix to the discussion of the finality of prophet-hood, we shall deal objectively with these pseudo-prophets and their creeds - Bahaism and Qadiyanism.

PART TWO

BABISM

INTRODUCTION

Babism and Bahaism are pseudo-religions founded in Iran during the latter half of the 19th century by Ali Muhammad Bab and Husain Ali, who later called himself Baha'ullah (the Grace of God). Some orientalists and other superficial intellects have tried to project Bahaism as an off-shoot of Shi'ite Islam: but those with profound knowledge of the Islamic principle of the finality of the prophethood, and clear concept of Imams which are all introduced by revelation and the nature of the Bahai creed realise that it has absolutely nothing to do with Islam and is more akin to the Kabbalistic sect of Judaism and is directly related to the manipulations of imperialism in the East.

HISTORICAL BACKGROUND

The 19th century was a period of misery, catastrophe and misfortune for Muslim nations. Iran and other Islamic countries were suffering under the despotic government of tyrannical rulers, while the dark forces of imperialism were over running them, utilising every opportunity and means to create chaos, and social and religious tensions in order to disrupt the unity of the people. Oppression, tyrannical rule and political subjugation had created a major intellectual, spiritual and emotional crisis. Some people had withdrawn into

seclusion and had taken up an ascetic mode of life; others had turned into libertines or dervishes; mysticism had come into fashion and extreme Sufi orders had sprung up everywhere. Another group had taken the path of opportunism and compromise with the alien masters. In brief, the morale of the people was at its lowest ebb. Society was eagerly looking for a change, and imperialism was searching for agents who might serve its interest. This situation prompted some wildly ambitious persons to take a short-cut to fame and wealth. They decided to serve the interests of imperialism in the holy name of religion, so that Islam, the greatest obstacle in the way of imperialist exploitation of the Middle East, could be weakened, the colonial master could execute their sinister designs, and these people earn their bread. Ali Muhammad Bab, Sobh-i Azal, Mirza Husain Ali Baha and Mirza Ghulam Ahmad Qadiyani established the pseudo-religions of Babism, Bahaism and Qadiyanism within a short space of time of each other. The striking resemblance between these creeds shows beyond doubt that they were the product of the same factory. In both Babism and Qadiyanism, obedience to the British throne was considered a cardinal tenet of the faith, imperialism was considered a boon and war against the forces of evil (jihad) was abolished. Any thoughtful person may realise to what extent these principles could have helped imperialism had these beliefs succeeded in gaining popular support. This leaves no doubt as to the source of inspiration of the pseudo-prophets of Iran and India.

CHAPTER – III

THE BAB, FORERUNNER OF BAHA'ULLAH

Ali Muhammad, later known as the Bab, son of Mirza Reza Shirazi, was born in Shiraz in Muharram 1235 A.H/1819A.D(1). He completed his primary education and learned a smattering of Arabic in this city itself. Later he stayed for two years in Bushehr, which has an extremely hot and humid climate. The symptoms of psychic abnormality were perceptible from his early youth, as was also the case with the other pseudo-prophet Mirza Ghulam Ahmad. His words and deeds reflected an unbalancedstate of mind. Bab was quite superstitious, and used to indulge in the writing of talismans and amulets, a practice usually carried out by geomancers and masters of witchcraft, in order to double-cross and exploit people. With these talismans he wanted to subjugate the jinn, celestial spirits and the solar powers. Thus, in the scorching heat of Bushehr, he stood upon the roof for the whole day, seeking to conquer the power of the sun!

After staying in Bushehr for two years, the Bab decided to wind up his business activities, and leave for the holy city of Karbala (in Iraq) for pilgrimage and studies. At

1. Babies and Bahais call Ali Mohammed Bab "Nuqta-e-Ula (Premordial Point) and "Hazrat-Aala" (His Majesty).

Karbala, he came under the influence of Sayyid Kazim Rashti, a disciple of Sheikh Ahmad Ehsai. (1)

1.
Sheikh Ahmed Ehsai (1170/1756 - 1242/1826). the founder of the Sheikhi sect, was excommunicated by the leading religious leaders of the Shi'a sect, like Sheikh Muhammad Hasan, the author of Jawahir-al-Kalam, Sayyid Ibrahim Qazvini, the author of Zawabit al-Usul, Sharif al-ulama Mazandarani, etc., due to his doctrinal deviations and extremist ideas, which were out of line with Islamic teachings. It is quite obvious from his teachings that in a number of matters, Ehsai had followed the deviationist schools of the Hurufi, Nuqtaviyan, Adadiya, Ghulat sects and some of the mystical sects who went on to elevate the Imam or the Prophet to superhuman levels and deify them.Most of these extreme views that led to his excomminication, were borrowed directly from the writings of Hafiz Rajab Bursa Hilli, who lived from the later half of the 8th/14th century to the early 9th/15 th century) and Qazi Saiduddin Qummi, who died in the latter half of the 11th/16th century. Hafiz Rajab was, in turn, influenced by the views of Sayyid Shah Fazlullah Naimi Shirwani, known as Fazl-i Hurufi. Fazl-i Hurufi was the founder of the Hurufi sect and was sentenced for his heresies by the religious leaders and executed under the orders of Miran Shah, son of Tamerlane, in the year 798/1395. He had claimed to be the incarnation of God long before the birth of the Bab or Ehsai. Some extent of the works of Fazl-i Hurufi have been published by orientalists. Fazl-i Hurufi held that letters and alphabets are like human beings, and that each letter has a special effect. Like natural phenomena, letters also consist of four elements—earth, fire, air and water; all leters were divide into these four categories. Such absurd ideas have no place in Islam. Fazl and his later followers investigated the credulousness of the common people and invented various talismans and prayers from these letters, thus also damaging the elevated Islamic concept of prayer and supplication to God, which implies an inner communion with the Lord, and has nothing to do with such unintelligible practices. A good deal of these notions were borrowed by the Hurufis from the Kabbalists among the Jews. Kabbala is the name given to the mystical teachings

(continued on next page)

The Bab felt intellectual kinship with Rashti's obscure doctrines. He borrowed the extremist views of Ehsai and Rashti about the Imams, namely that they are the manifestations of God, and that in every epoch there must be fully pertected man who can mediate between the "Imam" and the people and can act as a gateway (Bab) to him and an agency of his grace. The Bab, who borrowed different elements from the absurd notions of other such obscure sects as the Hurufi (who had an obsession with the numerological values of letters), the Adadiyas (who occupied themselves with numbers) and Nuqtawiyas[1] (their system was based on the dots used the Arabic alphabet)' Ehsai also mentioned some of these ideas in his works and taught them to his disciples, among whom was Kazim Rashti. The Bab

in Judaism beginning at about the end of the 12th century A.D. The school is variably ascribed to Ishaq the Blind, or the son of Ibrahim Posquiros, to David, father of Ibrahim the Nazarene and even to Daniel the Prophet. It posits mediators between God and man. These mediators were identified as powers of God embodied in the letters of the alphabet. A trend of practical Kabbalism developed, which held that by the use of letters in their different combinations miracles could be performed and requests in prayer granted. These trends of Jewish thought attracted some Muslim gnostics and Sufis, who are ever ready to embrace occult, obscure ideas, and through them it reached such deviated sects as the Hurufis and ultimately to Shaikh Ahmad Ehsai and Bahaism. This proves the point that the pedigree of Bahaism is more closely aligned to Judaism than the Islam; it is wrong to consider it an off-shoot of Islam, rather it is an off-shoot of the Jewish tradition. (We have discussed the Sheikhi sect and the life and thought of Ehsai in a separate treatise which has been translated and published also in Urdu. Please refer to it for further details.)

See footnote for (1) on next page.

borrowed these obscure ideas from various sources and incorporated them into his philosophy. They were all that the Bab possessed, and he reproduced them with some modifications in his enigmatic, often unintelligible and obscure writings, full of talismans and word-play, resembling more the spells of witch-craft and the scribblings of schoolboys than the work of an inspired prophet. Apart from such rambling themes, his writings are also full of contradictory claims and ridiculous religious rules and regulations. All this reflects the morbid and abnormal state of his mind and the ultimate effects of the scorching heat of Bushehr.

Some of the sayings and 'rules' will be quoted from the "Bayan" — his magnum corpus at the end of this discussion, in order to enable readers to develop a first-hand acquaintance with the Bab's mode of thought and presentation.

1.
Similar theories are found in the works of Mahmud Pasikhani, the founder of the Nuqtaviya sect. Pasikhani broke away from the Huroofiya sect in 800 A.H and founded a seperate school. He gained some followers who were called 'Nuqtaviya' or Pasikhanies. They prohibit sex and advocate ascetic mode of life and call an ascetic "the Wahid".

Sadiq Kiya in his book about Nuqtaviyan, observes:

"the orthodox Muslims consider 'Nuqtaviya' as heretics, because they deny God, Hereafter, hell and heaven and only worship 'the Perfect Man'. They are also known for believing in transmigration of souls, because they believe that the basic constituents and elements of all beings do exist in the universe for ever and are always taking new shapes.
Continued on page 24

After the death of Sayyid Kazim Rashti, Mirza Ali Muhammad at first claimed to be the 'Reminder', then went on to claim that he was the 'Bab', the gateway to Divine knowledge, and the awaited messiah, and then the 'Awaited Guide' (the Mehdi), the Prophet, the one to whom divine law is revealed, and finally he got enough courage to claim Divinity and Omniscience itself.[1.]

However, when Hussain Ali Khan, the ruler of Fars, arranged a debate between the Bab and leading Muslim figures of the time, the Bab failed to produce a convincing argument, not even one sentence with any profundity. All that he said was ridiculous and in such a bad Arabic that it caused his audience to mock at him. The Bab completely disgraced himself, and Hussain Ali Khan ordered him to be flogged. He duly apologised and withdrew his claims. However he was again misled by the imperialist powers and another debate was arranged, this time in Tabriz in the presence of the Crown Prince, Nasiruddin Shah (who later became Shah in the Qajar dynasty). Again he failed to make any impression and the story was repeated; his apology and disclaimer, this time in his own handwriting, were handed to the prince.

1.
One of the characteristics of false prophets and imposters is that they make their claims in installments, so to speak, being unable to come out with the entire falsity, whereas the true prophets of God make their claim outright and do not subsequently change it.

This document is still preserved in the Majlis library in Teheran. Once again he broke his pledge, and eventually, due to pressure from his followers and his connection with the foreign powers working against the interests of the country, the religious leaders excommunicated him, and he was executed by the orders of Amir Kabir, the Sadr-i Azam, and Nasiruddin Shah.

Two of his followers, Sayyid Hussain and his brother, who, according to the Bahais, had written down the Bab's 'revelations', were acquitted after disassociating themselves from the Babi movement.

Continued from page 22:

Like Fazle Hurooft, Mehmud also claimed to be Mehdi about whom Prophet Mohammed had prophesied. He believed that with his advent the era of Arab supremacy has ended, and now for eight thousand years the non's Arabs (Iranians) will be supreme in all fields. During these 8 thousand years, 8 enlighteners (Mubeen) would appear; Mehmud claimed that he himself is the first one. Mehmud has left a written work 'Mizan' and some peculiar interpretations of the Quran.

(A study of Babi and Bahai faith reveals that many views and opinions of them are borrowed from Nuqtaviyan and Hurufiya. The concept of "Nuqta", "Wahid", incarnation of God in creation, the Perfect Man the Haikale-A (the supreme Body and the 'Enlightener', the Mehdi and the new religious canon, are all borrowed from Hurufiya and Nuqtaviya concept.)

THE BOOKS OF BAB

Bab left a number of rambling and discussive writings which clearly exhibit his unbalanced state of mind. One of the work is the so-called commentary on the surah Yousuf in the Quran called the "Qayum-i Asma", which has nothing to do with what is traditionally known as a commentary. In the seventh part of the first chapter of his Persian book "Bayan", after declaring that all books should be burnt every two hundred and two years, Bab mentions the above commentary saying in a very indirect way that it is the greatest writing ever put down on the paper by a human being. The proof he gives is that the numerical value of the letters in the word "Qayum" is equal to that of the word Yousuf. His second book, the Bayan, is written partly in corrupt Arabic, with another part in equally bad farsi. This is considered to be his magnum corpus, revealed in Baku supposedly containing his religious code (1). We shall quote some extracts from this book later on. He also left a number of letters and miscellaneous works which are not so important.

One point that emerges from his writings is his repeated acknowledgement of the finality of Mohammad's prophethood and its validity till the end of time. He also acknowledges the Imamat of the twelve Imams and the

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1. It is due to this work that Babies are also called "People of al-Bayan.

last Imam, the Mehdi.[1] However, not disdaining the obvious contradiction, he refutes these tenets elsewhere in order to push his own claims to being the Mehdi, the Prophet and even God himself. Later on he puts forward the idea that Muhammad's prophethood is indeed valid upto the Day of Judgement, which he interprets as coinciding with his advent. This is one example of the absurdity of his claim, which is backed up by wildly incorrect numerical interpretations of letters and words.

HIS NUMEROLOGICAL SYSTEM DERIVED FROM THE KABBALA

In the Arabic portion of the Bayan, considered to be a revealed book by Bahais, on page 2, he observes in his corrupt Arabic: 'I (God) has made the value of the phrase 'Kulli shai' (which means all things, i.e. the Arabic letters k-l-sh-hamza-i) equivalent to all the days of the year, and I made this the gateway to my creed[2] .....' This apparently means that the numerical value of this phrase is 361 which is seemingly the same as the number of days in a year (according to his concept of a year). In page 18 of the fifth part of the Bayan, the Bab writes that every year consists of nine-

1.
Refer to Sahifa-e-A'dliya of Ali Muhammad Bab pp.27 and Rahiq-e-Makhtum by Ishraq Khavary, vol I, pp.22 and also Qayum-al-asma by Bab at numerable places.
See page 26 for footnote (2).

2.
As we have pointed out, al-Bayan and all other works of Bab are based on numerological values of letters. The most important figure is "19". The system of numerological value of Arabic alphabets which has existed for many centuries and was utilized by Huroofiya, Ismaelites, Sufis and astrologers is as follows:

HUROOF AB JAD
and
EQUIVALENT

200	ر = ٢٠٠	20	ك = ٢٠	1	ا = ١
300	ش = ٣٠٠	30	ل = ٣٠	2	ب = ٢
400	ت = ٤٠٠	40	م = ٤٠	3	ج = ٣
500	ث = ٥٠٠	50	ن = ٥٠	4	د = ٤
600	خ = ٦٠٠	60	س = ٦٠	5	هـ = ٥
700	ذ = ٧٠٠	70	ع = ٧٠	6	و = ٦
800	ض = ٨٠٠	80	ف = ٨٠	7	ز = ٧
900	ظ = ٩٠٠	90	ص = ٩٠	8	ح = ٨
1000	غ = ١٠٠٠	100	ق = ١٠٠	9	ط = ٩
				10	ى = ١٠

ابجد ـ هوز ـ حطى ـ كلمن ـ سعفص ـ قرشت ـ ثخذ ـ ضظغ

teen months and every month has nineteen days (19 x 19 = 361). 19 is the key number in the Bab's numerology (we will deal with it in detail later on). A few lines further he adds 'that which has seven letters is the gate to God' (he refers to himself so implicitly). Seven is the number of letters in Ali Muhammad (a,l,i,m,h,m,d). But, since some other names have seven letters, are we to presume that they all are gates to God! He also speaks about himself in such riddles. Another two lines later, he states: 'Then follow the letters of hy (h,i). The value here is 18 by which he means his eighteen original followers, together with himself, which he gives as the dot of explanation (this shows his debt to the Nuqtavīyan) used in Arabic with certain letters and of value 1 makes 19. The number, nineteen he calls "wahid", a unit, which is also the value of the word or parts. The number 19 is also sacred because it equals to the 14 infallibles (Muhammad, Fatimeh and the twelve Imams), plus the four major deputies of the twelfth Imam plus himself whom he adds as the Bab. His memory seems to be defective here, for he has added himself twice, once as the twelfth Imam and again as the Bab.

In part 5 of the Bayan, p.19, he says that one should never read less than 19 verses of the book, and on page 20 of the same chapter he says concerning a verse to be recited for the dead and for the new-born, that it must be repeated 19 times.

The Persian section of the Bayan is similarly full of such numerical jugglings, which are so obscure that his followers were forced to write explanatory appendices to explain their meanings. For example, we may look at the names given to the chapters and their interpretations given by his followers.

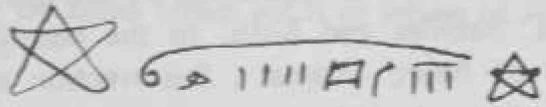
CHAPTER	TITLE	EXPLANATION
1st of 1st Wahid	Noqteh Bayan (see above)	Himself
	Noqteh-ul-Qur'an (the noqteh of the Qur'an	The Prophet Muhammad.
	Bab-ullah (Gate to God)	The first title the Bab used for himself during the first four years.
2nd of 2nd Wahid	Muzahir Tissat' ashr (the 19 manifestations)	His eighteen companions plus himself.
4th of 2nd Wahid	Huruf Alif (the letter Alif)	The followers of the Gospels (in Arabic Injil which begins with the letter Alif).
6th of 2nd Wahid	Rubban Alif (the ascetics of Alif)	The Christian monks

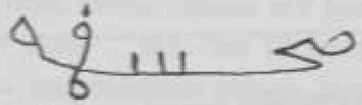
CHAPTER	TITLE	EXPLANATION
9th of 2nd Wahid	Kitab Alif (the book of Alif)	The Gospel (Injil)
"	Kitab Qaf (the book of Qaf)	The Qur'an (begins with the Arabic letter Qaf).
16th of 2nd Wahid	Harf Mim(the letter mim)	Refers to the Islamic formula bismillah al-rahman al-rahim and the last Imam
17th of 2nd Wahid	Ard Sad (the land of Sad)	Isphahan the (second letter is Sad)
"	Ard Ba' (the land of Ba')	Babol (in northern Iran) as it begins with Arabic letter Ba'
1st of 3rd Wahid	Qul Fa (the saying of Fa)	Pharoah
"	Qul Mim (the saying of Mim)	Moses

We can see in the above-mentioned example, how the works of Bab have nothing but word-jugglery and puzzles. In chapter 5, Bab has given strange talismans and diagrams following the practice of sorcerers and geomancers. In this he was inspired by Rajab Bursi Hilli and by the books "Shams-al-anwar" of the Msani Maghrabi (died 727 A.H.),"Shams-al-marif"by Ahmad ibn-e-Ali Buni (died 622 A.H.),"Mizan-al-adl fi moqasid ahkam al-raml"by Abdulqadir Adhami,"Fawatah al-ragha'b fi khususiat al-kwakib"by the same author, and other writings of Hurufian and Ismaelite, all of whom influenced by the Kabbalists.

In chapter 10 of Wahid 5, he gave directions for the drawing of the shown star by any man who wishes to accomplish something.

In chapter 10 of Wahid 6, in each point, phrases should be written which have 19 letters, e.g. bismillah al-rahman al-rahim (b,s,m,l,a,a,l,r,h,m,n,a,l,r,h,i,m) or the six holiest names of God h y, qayyum, hakam, 'adl, quddus (h,y,q,y,w,m,h,k,m,d,l,q,d,w,s). The supplication he expressed also should consist of 19 letters. Below are two other talismanic diagrams.





These examples of what Bab produced in his various works clearly show the influence of the Horufis and the Noqtawiyya and 'Adadiyya sects which were in vogue among the superstitious people, soothsayers and geomancers. This system also provides the basis for his religious code and all his teachings. The various invocations are to be repeated 19 times, as is the ceremonial purification and various formulas also are to be repeated 19 times and we have already mentioned the division of the year and months.[1] He even produced a special misqal weight containing 19 nukhuds, etc. All this was conceived under the unholy influence of certain foreign powers.

SOME RELIGIOUS TEACHINGS OF BAB

In the outgoing pages we pointed out some basic features and fundamentals of the thought of Bab and Bahais, which are generally derived from Kabala system of Jews. In the interpretation of Hell, Heaven and hereafter. The views of Bahais is influenced by the approach of Ismaelites, Batinies and Sufis. In the peculiar interpretation of Rajat, Imamat , Resurrection etc, they have been under the influence of Sheikhies, "Qaramata" and Sufis.

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1. Refer to the Shorter Encyclopaedia of Isla for 'Hurufia'.

1) In chapter 4 of Wahid 6, Bab declares that in five areas only Babis should be allowed to live. These are the provinces or countries of Fars (central S. Persia), Iraq, Khorassan (N.E. Persia), Azarbaijan (N.W. Persia) and Mazandaran (N.Persia). (In the Bab's code, these are indicated as the lands of ('Ard Fa', Ard A'ain, Ard Kha, Ard Alif, Ard Mim.)

2) If a man annoys someone, it is necessary to give him 19 misquals of gold, or if unable to do this the same quantity of silver (chapter 18 of Wahid 7).

3) It is obligatory for every Babi to marry so as to have children, and if he is sterile, he should obtain his wife's pregnancy through the agency of another Babi. He may not use the services of a non-Babi (chapter 16, Wahid 8) for this purpose.

4) Masturbation is permitted (chapter 10, Wahid 8).

5) All religious books should be burnt except the Bayan, all sanctuaries razed to the ground, and all non-Babis should be killed (from vol.II of letters of Abdul Baha p. 266)

6) The most valuable things in this world belong to the noqteh (i.e. Bab). Those things which are less valuable belong to the Huruf al-hy (i.e. his 18 companions). Mankind deserves the least valuable things. (example of

social justice in Babism!). (Bayan: Chapter IV:Wahid 8).

Another important feature of Bab's thought is that he repeatedly referred to a coming Messiah with the vague term of "Man Yazharuhu Allah" (one whom God will send). It was this element of Bab's thought which prompted one of his followers Mirza Hussain Ali Noori to proclaim himself as Bahaullah.

PART THREE

BAHAISM

CHAPTER – IV

MIRZA HUSAIN ALI BAHA

OR

(THE DESCENDING OF "GOD" TO EARTH)!!

Mirza Hussain Ali Baha, son of Mirza 'Abbas Nuri, known as Mirza Buzurg, was born in 1233 A.H. His family

1.
The region which is called "Noor" today stretches from the Shemiranat range upto river bank of souldeh. It includes some parts of Mazandran also. The mountain range and area of this region was called Royan and Rastamdar during the first Islamic centuries Balad-e-Noor was the centre of this region (Authentic sources of history and geography as Futuh al-Baldan, al-Masalik wa-al-Mamalik, of Istakhri, Mujam-al Buldan of Yaqut, Mrasid-al-Ittela, Taqweem-al Buldan of Abol-Fida, Tarikhe Tabaristan wa Royan wa Mazindran of Zahiruddin Marashi etc have referred to this fact).

When and Why this region was named as Noor[1] There is no doubt, it was in connection with Sheikh Ahmed Noori, it is said he was a representative of Imam Hasan Askari or some of his desciples for guiding the people of Tabaristan His Shrine is still in Balade. Islam spread in this region of Tabaristan and Mazindran in the 2nd century inspite of the opposition of the local rulers.

In the year 141 A.H. the time of Imam Sadiq and reign of mansoor the Abbasid Caliph named a person called al-Ala, as the governor of Mazindran. After him, others, as Khalid Ibn Barmak, Said Ibn Abu Saleh, Yahya Ibn Daud, Qadid, Solaiman Ibn Mansoor etc succeded him as the governor. After the emergence of the Alawite movement in the Abbasid empire, Mazindran fell in the hands of Hasan Ibn Zaid, The Alawite dynasty (in the line of Imam Hasan and Imam Hussain) ruled Mazindran till the end of Fifth century A.H. Through the efforts of Hasan Ibn Zaid, the family of Padoosban (who were rulers of Kustumdar and Royan from 40 A.H onwards) embraced Islam. Hasan first oppointed Abdullah Ibn Wendad, and then Padoosban Ibn Faridoon as the ruler of this

belonged to the mountain village of Thakur in the Nur district of Mazandaran. In the early days of his life, he followed his basic education learning some Arabic in accordance with the convention of the times. Then, like his father, he became a government employee in the administration of Imam Vardi Mirza (a prince of the Qajar dynasty and the ruler of the provinces). The common people of that time considered working in the government administration service as assisting the ruling tyrants and therefore normally avoided it. The husband of 'Ali Bab 's sister, Mirza Majid worked in the Persian consulate, so from his early days, he came into contact

region. It is during these years that Imam Hasan Askari visited Mazindran and Gorgan. This visit was related with the supremacy of Alawites in this region. However this visit is not widely reported in the sources of history due to the tyrranical regime of Abbasids. Many representatives and deputies of Imam remained unknown in history due to the same factor. It is not known exactly whether the Scholar Saint-Sheikh Ahmed was sent to Royan and Rustamdar area by Imam Askari in this time or in some later period. However, authentic sources of history show that during the reign of Kyumers Ibn Bistoon (807) the shiism had spread in the entire region. From this date onwards the documents with the sign and seal of all rulers of bani Kawoos dynasty are extant in my library which have reached to me through my ancestors. (In the book 'History of Noor' all these documents will be published) In these documents the Scholar Saint Sheikh Ahmad Noori, his Shrine, and connected with. the name of trustees and the trusts are mentioned. In one document which is four hundred year old, it is mentioned that Royan was named "Noor" because:

Sometime a light (Noor) was seen when Sheikh Ahmed used to speak, the scholar-saint. Therefore, this city was named 'Noor' Sheikh Ahmed is burried in the fort in Bandak.

with foreign embassies. This has been a great help to him later on in his life. He also apparently joined some dervish orders and took up their extravagant mode of dress, "his staff and begging bowl are to be seen in the family museum in Israel. After the emergence of Bab, he and his step-brother, Yahya Subhe Azal and some other members of his family joined the ranks of the Babis, and due to their special connections, they were of special use to this sect, as history has shown. Ulti -

Even today the remains of Sheikh Ahmed's tomb could be seen in Bandak area of the Balade (Noor) Sheikh was one after whom the city was called as "Noor". For the first time the name 'Noor' is applied for the Balade in documents dated about 7 centuries back in connection with the name of Sheikh Ahmed and some other ancestors of mine, till that time the Noories used to call themselves 'Royani' and Rustamdaries.

Because of Sheikh Ahmed who was venerated in that region and the honourofic title of Sheikh was bestowed on Sheikh Ahmed and our family was called the "Mashaikh Family".

An interesting point is that during the reign of Safavi dynasty Sheikh Ahmed was named as Sultan Ahmed. This was a period of Sufi influence and some Muslim Scholars were introduced as Sufis. But before that period Sheikh Ahmed was never called "Sultan".

Some of our ancestor built a big central mosque by the side of the tomb of Sheikh Ahmed. We got it completed and reconstructed.

As it is referred already, in this region we have also founded several hospitals, schools and mosques. Here we are producing some pictures of those constructions.

mately, when Bab was executed, Yahya Subhi Azal became his successor. For certain reasons Mirza Husain Ali became a follower of his step brother, but after some time, he began to challenge him and eventually denied his authority.

At first, Mirza Husain Ali claimed to be "man yazharu allah" i.e.Mehdi. Then he claimed to be manifestation of Imam Hussain and Jesus Christ, the Messaiah. Gradually he raised himself to the status of prophet and finally claimed to be God, declaring "ana al-haikal al-ala", i.e. I am the supreme being and assumed the incarnation of God like the former claimant Fazl Hurufi (mentioned above). At this time he started to say that the Bab had come to prepare the way for him. Hence the sleeping dragon of Babism was brought to life again through the agency of the Russians and Mirza Husain Ali and Yahya Subhi Azal. The Russians explicitly extended full support to the new religion and warned the Persian government against any action which might harm them. (1)

1.

Mirza Husain Ali himself refered to this fact on p.75 of message that he sent to the emperor Nicholas of Russia, in which he expressed his gratification for the help provided by the Russian Embassy. Also see such Bahai writings as "A concise History" by Nabi, pp. 674 in which this connection is explicitly mentioned.

In the year 1269 A.H., due to public pressure, the government was forced to exile Yahya Subhi Azal, Mirza Husain Ali and a number of their followers, who still called themselves Babis, not having until now taken the name of Bahais. Iraq and Palestine were at that time under the rule of the Ottoman Turks, and the government forced them to move first to Istanbul and then to Edirna in 1279 A.H. After this a great dispute arose between the two brothers over who should be the head of Babis, and both sides engaged in violent attacks even trying to kill each other. Their internal dispute forced the Ottoman government to hold a trial and the court ruled that Yahya Subhi Azal and his followers should be exiled to Cyprus and Mirza Husain Ali and his followers to Akka, the present centre of Bahais in Israel. However, their differences continued and the movement split into two sects the Azalis and the Bahais. Those who aligned themselves with neither retained the name of Babis. Thus, there were three sects. In this struggle for power, however, Mirza Husain Ali gained the upper hand and managed to convince the imperialistic powers that he could best serve their interest. The Azali sect now waned and was soon almost altogether forgotten.

It should be mentioned that in Baghdad and Turkey Mirza Husain Ali hid his true beliefs and maintained the outward appearance of a Muslim to ward off the suspicion of the ottomans. In Akka he attended communal Friday prayers under a Sunni Imam and observed the

fast during the month of Ramazan. At the same time he managed to maintain contact with his followers in Iran, writing them letters with religious instructions and conveying his so-called revelations. After 24 years in Akka, in 1310 A.H. (1892 A.D.), "the Supreme Being" fell sick with ameobic dysentry and died. He was burried in Akka.

After his death, the Bahai movement was heading for extinction. However, his eldest son, Abbas Affendi, who latter called himself Abd'ul Baha, managed to revive it. But this was difficult both within the Ottoman Empire and Persia, so in 1911 A.D., he went to Europe, and in 1912, to America for 9 months. From that time, the place of Russia,as patron of the movement,was assumed by Britain and the U.S.A. The First World War saw the defeat of the Ottoman Empire and the advent of British colonialism in all the Arabic states. During the last days of the war, agents of Jamal Pasha, the Ottoman general learned of the sinister role of Abd'ul Baha, who was during that time living in Haifa, working with the enemy and intended to have him assassinated. But Lord Balfour, then British Foreign Minister, sent a telegram to General Allenby, in which express orders were given to extend all protection to Abd'ul Baha and his followers. (1)

1.
This telegram has been refered to by Shawki Effendi, the grandson of Mirza Husain Ali and the successor of Abd'ul Baha; p. 297, vol III of his book "Qur'an al-Badi".

After the end of the First World War, the British gave Abd'ul Baha a knighthood in regard for his services (ibid. p.299 vol. III). Abd'ul Baha remained a fervent admirer of British colonialism throughout his life as is obvious from his letters: "I pray that God should grant protection of Palestine and Arab countries to George V (ibid p. 347, vol III).

As a result, Bahaism became a fifth column of imperialistic and colonialistic powers, patronized by the Americans and the British.

In 1921, Shawqi Effendi, the grandson of Mirza Husain Ali, took over the leadership of the Bahais after the death of Abd'ul Baha. He continued this leadership until 1957, when he expired. Since then, a committee of 9, known as the bait ul-adl (the House of Justice), based in Haifa, guides the Bahai community and administers their affairs. This is a symbol of co-operation between the Jews and the Bahais against Islamic countries. Still they are in the hands of other powers.

A CRITICAL REVIEW OF THE WORKS OF MIRZA HUSAIN ALI

The rambling writings of Mirza Husain Ali, like those of Ali Muhammad Bab are scattered over many pages which have been presented together as volumes of his letters, sayings etc. Among these, two works are considered to be of major importance and as the embodiment of his religious code by the Bahai, The book "Iqan" (the conviction) in Persian which is supposed to have been revealed in Baghdad, and the Kitab-i-Aqdas" (the Most Holy Book), which is written in elementary Arabic, and is supposed to have been "revealed by God" (or by himself in Akka). He has a number of other worthless writings, but with impressive titles, such as "Kalimat al-maknunah" (the Hidden Words) written in the same incorrect Arabic and Persian, "Haft Wadi" (Seven Valleys), "Kitab al-Mobin" (the Book of Clarity) and "So'al va javab" (Questions and Answers).

Something which even the Bahais have been unable to understand, is how a man claiming to be God, could come to pen such badly written books. Has the God of Bible and the Qur'an been afflicted by old age that he has been reduced to such a corrupt style? Indeed the writings are so embarrassing that the Bahais are forced to keep them away from the gaze of others. Only a few letters of Mirza Husain Ali have been published which

are in a very ornate Persian; all the other works are kept as a hidden measure by the Bait ul-adl, only to be seen by the top ranks among the Bahais leaders, like a baby under the surveillance of its nurse. Thus, the leaders became the spokesmen of Baha'ullah (M.H.A.)and did not allow him to speak for himself. Due to this concealment of the books, the leaders can reveal and interpret Bahaism in ever changing forms, to suit any time or culture. In some countries, in order to exploit the name of Islam they present their creed as a new Islam and project Baha'ullah as a prophet of God. In Europe and India, where people are more receptive to the idea of the descending of God to earth, and have long tradition of beliefs in the descending of God in the forms of Vishnu, Rama etc, Baha is presented as Krishna or Jesus, the new manifestations of God. An important tactic of the Bahais is to penetrate the areas where the major religions have not reacted so they may entice the more superstitious and ignorant people into their religion. Lies are more easily acceptable outside one's own country.

Foreign powers have, for a long time, practiced the principle of divide-and-rule and have planted their fifth column in the Islamic East. Their policy was to create religious sects and political parties to divide the people, because it was much easier to use minority groups as their agents. Later on, applying the same principle, they created Israel in the heart of the Islamic world, like a cancer nourished by the protection of the imperialistic

powers. Bahaism also procedes from these principles, and so it is strengthened and patronised by American Jewery and Zionists, especially its connection with the Kabbalistic tradition of Judaism. It is due to this connection that when they change their religion, Jews tend to become Bahais and Bahais, Jews. It is also why the Zionists have allowed only the Bahais to have their centre in Israel (rather Palestine), and economic and political support for both of them comes from America.

FUNDAMENTAL TENETS OF BAHAISM

Belief in incarnation of God in the body of Mirza Husain Ali is the pivot around which the whole religious system of Bahaism revolves. This belief has nothing to do with either the monistic doctrines of the mystics or with pantheism, but is an extravagant claim of Pharoah or Nimrod, or like the claim of idolators that their idols are God, or as the claims of imposters like Fazl Hurufi. It has no philosophical or metaphysical basis, and is nothing more than the old wine (of former claims to Divinity) in a new bottle. In his contradictory statements, Mirza Husain Ali went much further than a mere claim to prophethood. He also pretended that God had revealed His law through him. We can verify these claims by looking at the writings of Baha'ullah.

At the beginning of his book, 'Aqdas', he says: "The first thing that God has made obligatory for all men is in understanding the source of his revelations, which is me. I am the deputy of God in the creation and sustenance of the universe." In one of his verses, he went even further, declaring himself the "Supreme God of Gods. All Gods were graced with divinity through my will and all deities obtained their privileged position through my grace".

In Kitab-i-Mubin, p.229, he says: "There is no God like

me who has fallen into the corner of prison". In Ayyam-i-Tissa, p.50, he writes concerning the days of his birth "Blessed be the morning when the one who was neither begotten nor begets was born." Then the book, Mubin, p. 323, "Listen to my voice, for I am the oppressed and wretched God. I created man so that he might adore me, but when I unveiled my face, they turned away." In the book Iqan, p. 173, "if there was not Mullah Husain Bushrooyai (himself), the Almighty would not have won His throne". Every Bahai recites in his morning invocation this sentence, "O God, I invoke your mercy in the name of your moving beard". (Kitab Ad.iyah Mahbub, p. 123). In the first volume of the book, Rahiq-i-Makhtum, p. 78 by Ishraqi Khavari, the Bahai, we read "Prophethood reached its finality with the prophet Muhammad, which means that Bahaullah was nothing but God". Such explicit claim on behalf of Bahaullah by his followers leave no doubt that the Bahais regard him as a divinity.

Apart from this evidence, the titles given to Mirza Husain Ali and the Bab by themselves and their followers also support this view. For example, the Bab is called Noqteh ula (the primary point), Rabi'Ala (the Supreme Lord), Jal asma'a al-husna (one with glorious names), and Mirza Husain Ali has been given the titles of Bahaullah (the Divine Light), Jamal Aqdasi Abha (the Holiest and the Most Illuminating), Jal-adhikruh al a'la; Abdulbaha is called: Ghusu Allah al-azam (the great offspring of

God) and Ser Allah al-akram (the great secret of God), and Ruhuna li-azmat al-fida (may our souls be sacrificed to his greatness) and such titles.

It is also a generally accepted belief among the Bahais that with the advent of the Bab and Bahaullah, the Islamic Shar'iet was abolished, and the era of Prophet Muhammad had come to an end, and that this is the era of Bahaullah and his legal code. However, in epochs to come, God will descend again onto the Earth, but in different forms.

EXAMPLES FROM THE RELIGIOUS CODE OF THE BAHAIS

Bahais developed a legal code by borrowing and distorting certain rules of Islamic Canon, and mingling them with rules derived from Kabbala and Huroofiya sects. Here we refer to some of them:

1) According to "al-Aqdas" the Bahai scripture, it is obligatory for every Bahai to pronounce the formula "Allaho-Abha" ninety five times every day and to fast during last 19 days of the year. (Bahais divide every year into 19 months. Bahais religious centres are called Haziratul Quds; they have an important temple in Chicago called "Mashriq al-Azkar" their 'Qibla' (the direction of prayer) is situated in Israel.

2) Marriage is forbidden only with the wife of one's father, but is permitted with one's sisters, daughters and all others (1) (Kitab al-aqdas. vol. 253).

Abdul Hamid Ishraq Khavari, author of 'Ganzina Ehkam' is obviously embarrassed while explaining this shameful teaching. He pretends as if this rule is for exceptional cases and in general Bahais should avoid marriage with near blood relations. However, this apology cannot cover the fact that Bahai code has assented to such a horrible idea which is condemned by civilized societies. Ishraqi quotes from Abdul Baha that when the number of Bahai community will increase such marriages will be no more necessary; it means that until that time, Bahais should marry their sisters and daughters.

3) The punishment for fornication is a fine of 9 miqals or 19 nukhuds of gold to be given to the Bait al-'Adl, the International Bahai centre, but adultery has no punishment (Ibid, vol. 17 and the Ganjinah Hud wa Ahkam by Abdul Baha, P. 300).

4) Every thing is clean and pure; including excrement and urine, the dog, pig, etc. In kitab al-aqdas, Bahaullah says, "I have plunged all things in the ocean of purity".

5) In the Bahai source "Ganjinah, Hudud wa Ehkam", people are exhorted to take young girls as maids and servants. (Though Bahaism claims that it grants women a equal social status, but practically it deprives women of their rights and makes them playmaids in the hands of males.)

In the book al-Aqdas, it is said:

يا رِجالَ العَدلِ كونوا رُعاةَ اغنامِ اللهِ فی مملکتِه

O' guardians of "Bait A'dl" (Bahai clergy) you have to manage the affairs of God's herd.

In "Ganjinah Hudud wa Ehkam" P.219, it is clearly stated that women cannot be the member of Bahai religious leadership "Bait-al-A'dl".

In the same book (P. 68) it is stated:

وَ قَدحَكَمَ اللهُ لِمَن اَستَطاعَ مِنكم حَجَّ البَيت دُونَ النِّساء عُفِيَ اللهُ عَنهُنَّ...

"Pilgrimage is obligatory only for men, women are exempted. (Bahai Pilgrimage centres were "Bait A'zam' in Baghdad and "Bait Noqte" in Shiraz).

Politics Prohibited: On page 225 of "al-Aqdas (Ganjinah Hudud wa Ehkam) it is stated no Bahai is allowed to oppose governments or rulers; donot meddle in politics leave it alone and concentrate on heart.

This teaching is against the glorious tradition of God's prophets all of whom fought with the oppression of their time, Abraham against Nimrod, Moses against Pharoah and Mohammed with the tyrants and ruling coterie of his time. With such a view how religion can reform social life?

FIVE CHARACTERISTICS OF BAHAISM

The Pseudo-religion of Bahaism thrives on the following five foundations detailed below:

A) Help from outside agencies and political powers
B) Unsupportable claims
C) Absurd and unintelligible dogmas
D) Change of belief according to place and time
E) Dependence on lies and fraud

A) CONNECTIONS WITH IMPERIALISM: We have already referred to this subject. There is no doubt that Bahaism in its infancy was suckled by the Russians, and afterwards this illegitimate child of Russian imperialism was adopted by other powers. British colonialism encouraged Bahaism to weaken Islam and strengthen their own power in the Middle East. After the Second World War, when the English people were driven out of this area and lost their position on the international scene, American Zionism became patron to Bahaism. We say with full confidence that the above mentioned forces were the main causes of the emergence of the Bahai movement. Any one who has studied the works of Bahaullah and Abdul Baha can verify the truth of this statement. It is not out of place to say that in the Big Power rivalries, when one power realises that their interests are falling into the hands of another, they

make public what was previously held secret. Thus when Bahaism fell into the influence of Britain, the Russian consul Prince Dalgorouki, in a detailed declaration, laid bare the secret details of the Russian dealings with the Bahais and the assistance given by Russia to this movement in the early stages of its life (see the relevant sources for evidence).

B) UNSUPPORTABLE CLAIMS: In the previous sections we have already mentioned that Mirza Husain Ali claimed to be the God of Gods, the incarnation of God, and at the same time a God in prison and a wretched deity. We also mentioned the titles which he assumed reflect the divinity which his followers ascribed to him and which he claimed for himself and were most outrageous. All the real prophets projected themselves with all humbleness as only the servants of God and no more, and every Muslim repeats five times, in his daily prayers that Muhammad is God's servant and messenger. This is how the Muslims regard their prophet, contrary to Mirza Husain Ali's claim to divinity.

C) UNINTELLIGIBLE DOGMAS: Apart from the previously mentioned absurd notion of God in prison and the like, there is a similar irrationality in the teachings and daily code of conduct of the Bahais. We have already mentioned the source of the rules and regulations of the Bab. All of these were confirmed by Mirza Husain

Ali, and never questioned. It was by becoming a follower of the Bab that Baha started his career, and he did not add much to the religious code of the Bab apart from some rather extravagant claims. In the works of Baha we find the same issues discussed and the same methods, beliefs and dogmas upheld. His works contain the same ingenious play on words and letters, numerological tricks, verbal jugglary and the same emphasis upon the number 19 or number 9, etc.

D) CHANGE OF BELIEFS ACCORDING TO TIME AND PLACE: One who has no sincere convictions can change his creed when necessary and adjust himself to all situations. Bahaism is the best example of this. In India, they proclaim their affinity to the Indian religion and adjust many Hindu ideas, while in Africa, they take on the garb of anti-colonialism, preaching universal peace, brotherhood and equality. In America, they struggle for freedom, democracy and human rights. Because they have no real doctrine of beliefs, they take on any mask that suits their purpose. When they come across a Shintoist or a Hindu, they speak about the incarnations of God and the plurality of deities, while in the Islamic world they stress 'Tawhid' and in the Christian environment, they speak about the descending of God in human form. This can easily be seen by comparing the Bahai missionary literature produced in each country. Bahais claim that they accept all beliefs without rejecting any-

thing; can any sensible person ever accept such contradictions? It is unimaginable!

E) DEPENDENCE ON LIES AND FRAUD: Where there is no truth, there is falsehood and trickery. When the real face is ugly, only artificial fronts can be presented The Bahai literature is full of misquotations, misrepresentations of historical facts, erroneous statistics, and their Shawki Effendi, when he writes in English, he does not hesitate to say that the Iranian government killed 20,000 Babis along with the Bab, thus expressing one truth and 19,999 lies! Other statistical figures given by Bahais are not different in any way.

PART FOUR

AHMADIES

OR

QADIANIES

AHMADIS OR QADIANIS

The Qadiani sect, whose followers called it the Ahmadiya Movement, was founded by Mirza Ghulam Ahmad Qadiani around 1840. Born in the town of Qadiyan, in the Punjab province of India, Ghulam Ahmad, in his youth, was given to intense prayers, meditation,spiritual rigours and long retirements in seclusion. He also suffered from hysteria and diabetes. As his family had a long tradition of loyalty to the white rulers, and were on very good terms with the British Empire, in 1864, Ghulam Ahmad was given a post in the office of the Deputy Commissioner at Sialkot but resigned four years later and returned to his village.

In 1889, following a number of dreams and visions, Mirza Ghulam Ahmad announced that he had received a divine revelation giving him the right to lead humanity. During the subsequent years, he first claimed to be the Messiah, then Mehdi, and finally a Prophet and the long awaited Savior. He even claimed to be the manifestation of the spirit of Mohammad. (In this competition of extravagant claims, Ghulam Ahmad was a loser to Mirza Husain Ali Baha, who claimed to be the manifestation of God Himself.) (1).

1.
He only claimed to be the incarnation of Mohammed's spirit. The incarnation idea had a long tradition in India and obviously Ghulam Ahmed borrowed this idea from Indian thought.

Following this claim, all Muslims opposed him Muslims due to their belief in the finality of the prophet Mohammed considered him an imposter. Christians and Hindus also refuted his claim of Messiah. However in every society there are some people who are attracted towards every new call. Ghulam Ahmad won some adherents from this class. The British patronage and propaganda was no doubt a great asset for him.

One of the arguments that Ghulam Ahmad advanced in support of his claim of prophethood was that the advent of Christ was fourteen centuries after Moses: Mohammad, as predicted in Deuteronomy XVIII. 18, was a Prophet like unto Moses, so another Prophet must come fourteen centuries after Mohammed (1). Another argument was that the Quran (LXI:6) tells that Jesus predicted the coming of a messenger called Ahmad, which is normally taken as referring to the Prophet of Islam, one of whose name was Ahmad, but Ghulam Ahmad claimed that he was the one foretold. Though the fact is that Jesus's prophecy was about the advent of Prophet Mohammed whose other name was Ahmad. 'Ahmad' and Mohammad'

1.
However, the absurdity of this argument is quite obvious. Firstly there is no firm evidence that there was a gap of fourteen centuries between Moses and Jesus; secondly assuming that it was so, does it mean that all of us who have lived fourteen centuries after Prophet Mohammed could claim the Prophethood? This gap itself is no evidence. There must be other evidences in the first chapter of this book we have proved that there could be no prophet after Prophet Mohammed.

وَ اِذ قال عیسی ابنُ مریم ... انّی رَسولُ اللهِ اِلَیکُم...
مُبَشِّرًا بِرَسُولٍ یَأتی مِن بَعدِی اسمُهٗ اَحمَد"..(سوره ۶۱ آیه ۶)

both are the equivalents of the word "Pareditus" which was used by Jesus in his prophesy. (We have explained this issue in "Islam-Shinasi" chapter on prophethood).

Ghulam Ahmad also involved the tradition of 'Manzilat' to support his claim. This tradition is as follows:

"یا علی انت منی بمنزله" هرون من موسی الا انه لا نبی بعدی

O' Ali thou art to me as Aoron was to Moses, with the only difference that there will not be any prophet after me.

This tradition refers to Imam Ali and it is not clear how it could support the claim of Ghulam Ahmed.

Apart from claiming to be a Prophet, Mehdi, and the Messiah, Mirza Ghulam Ahmad abolished the Islamic Jehad(Holy War)and made it incumbent on his followers to be loyal to their British masters. He held that Jesus was not crucified or lifted to Heaven but escaped to Kashmir and died there at the age of 120, and he himself discovered the tomb of Jesus in the Kashmir vallev.

Ghulam Ahmad laid claim to miracles and challenged people to come and witness his wonders, such as his claim to write and speak Arabic better than any Arab. Mirza Ghulam Ahmad has a voluminous work called Brahine Ahmadiya. It is compendium of his beliefs and interpretation of Islam. Bashir Ahmad, the son and successor

of the founder declared that not only he and his father, but a majority of Ahmadis receive Divine revelation in some way. However, they regard the Quran with high esteem and consider it a supreme revelation which is divine and matchless. The Prophet of Islam occupies the most elevated place in the Qadiani scheme of belief; and the five Islamic roots of religion and praying, alms giving, are also upheld while the doctrine of Jehad is repudiated. Drinking, gambling and other prohibitions as in Islam are forbidden. Mirza Ghulam Ahmad also confirmed the Islamic concept of after-life, but argued that man attains paradise or hell in this world itself depending on his spiritual and mental states.

Following the death of Mirza Ghulam Ahmad in May 26, 1908, a schism occurred in the Qadiani movement, the majority followed Ghulam Ahmad's son, Mirza Bashir Ahmed Mehmud, as the successor. However another group refused to do so. The former group, called the Rabawa group and also called Qadianies, Ahmadies and "Mirzais". They have a "Supreme Guiding Council" like Bait-al-A'dl of Bahais and the supreme leadership is with the successors of Ghulam Ahmad. All Qadianies give one fourth of their wealth as "Zakat" (religious tax) to the Qadiani priesthood. They look upon Ghulam Ahmad as a Prophet and consider other Muslims 'Kafir' (Infidel), their concept of hereafter is quite different from the Islamic concept. They believe that recompense

of deeds is met in this world itself; their views are influenced by 'Karma' and 'Samsara' concept of Hindus. After the partition of India, Qadianies moved their centre from Qadiyan to Rabawa 145 Kilometers South West of Lahore. Muslim religious authorities have declared Qadiyanies as non-Muslims. Qadiyanies claim that there are over 3 million followers of this creed, all over the world. With the termination of British rule, Qadianies lost their main prop, but still they play the role of the agents of imperialist power.

The other sect known as Lahories, considers Ghulam Ahmed only as a 'great reformer' and do not consider the other Islamic sects as branches of Islam. Mohammed Ali, the famous translator of the Quran, was one of these followers. They are a minority group and are known as Lahories. They have an organization called "The Ahmadiya organization of Islamic Propagation" A number of orthodox beliefs are shared by Lahories. They consider themselves muslims and also believe in Islamic Sharia (religious code), They regard the Quran with high esteem. But in certain interpretation of the Quran and some other issues they follow Ghulam Ahmad's doctrines. The group is also actively engaged in propagation work throughout the world.

It is a responsibility of Islamic scholars, to correct the propagation of this group and make an attempt to guide

them towards the real Islam, as well as to refute and counter the activities of Qadianies and expose them.

Both groups are very active in missionary work throughout the world. In Africa and South East Asia, they have achieved remarkable success over the Christian missionaries. The National Assembly of Pakistan has declared Qadianese a non-Muslim minority during recent years but they themselves fiercely hold that they are Muslims rather,the only true Muslims. It is difficult to estimate the number of adherents but the figure probably stands around four million.

Dear Reader,

In this book we have analysed the true nature of the Bahai and Qadiyani creed and the dangers that it possess to the humanity. It is necessary that those who are faithful to truth should be alert. True Muslim should enlighten the world community and should fight with heresies.

The Islamic revolution of Iran has thrown a heavy responsibility on us. The world community is eagerly looking forward to the practical positive effects of the revolution the 'grace' which the Islamic revolution should bestow on humanity, because Islam could be summed up in the word Mercy and Compassion.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِلْعَالَمِينَ :

(We have not sent 'Prophet Mohammed' but as a Mercy for the entire humanity).

The revolution should establish justice, freedom and spiritual values in the present turbulent world. It should free man from the chains of Imperialism, people all over the world are expecting much from our revolution.

Let God give us enough courage and ability to fulfill those expectations.

وَمَا النَّصْرُ إِلَّا مِنْ عِنْدِ اللَّهِ

Only God helps man

THE END

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ARABIC AND PERSIAN SOURCES

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تفسیر الدرالمنثور	جلال‌الدین سیوطی
تفسیر مجمع‌البیان	طبرسی
جامع‌البیان‌عن‌تاویل‌آی‌القران	طبری
وسائل الشیعة	شیخ حر عاملی
الوافی	فیض کاشانی
التاج الجامع للاصول	منصور علی ناصف
الجامع للاصول	ابن اثیر
تاریخ الشعوب الاسلامیة	بروکلمان
الانساب والاسرات‌الحاکمه فی‌التاریخ الاسلامی	زامباور
طبقات سلاطین اسلام	استانلی لین پول
مازندران و استرآباد	رابینو
الصوفیة فی‌الاسلام	نیکلسون
دائرة‌المعارف الاسلامیة	جمعی از مستشرقین
دائرة‌المعارف للقرن العشرین	فرید وجدی
الصهیونیة العالمیة	نیکلسون
البهائیة تاریخها وعقیدتها وصلتها بالباطنیة والصهیونیة	عبدالرحمن الوکیل "قاهره"

نام کتاب:	نام مؤلف:
فتنهٔ باب	اعتضادالسلطنه
زندگانی مسیح موعود	از انتشارات انجمن قادیانیها
نقطویان یا پیشخانیان	صادق‌کیا
رسالهٔ شیخیه ـ بفارسی واردو	اثرمولف
صوفیة و حروفیة	* * *
اللباب	علی‌بن محمدابن الاثیر
معجم‌البلدان	یاقوت رومی‌حموی
الفتوحات الاسلامیة	سید احمدبن زینی دحلان
فتوح البلدان	بلاذری
تاریخ ادیان	اثر مؤلف
مصباح المنیر	فیومی
لسان‌العرب	ابن منظور
الموسوعة‌العربیة‌المیسرة	محمد شفیق‌غربال وجمعی دیگر
کتاب بیان فارسی	سید علی محمد باب
کتاب بیان عربی	سید علی محمد باب
تفسیر سوره یوسف	خطی-از سید علی محمد باب
کتاب ایقان	میرزا حسینعلی بها
کتاب اقدس	میرزا حسینعلی بها
مفاوضات	عبدالبهاء
گنجینه حدود و احکام	عبدالحمید اشراق خاوری
مکاتیب عباس افندی	به اهتمام فرج‌اله زکی الکردی
محاضرات	عبدالحمید اشراق خاوری
رساله‌ء ایام تسعهٔ عشر	عبدالحمید اشراق خاوری
نقطه الکاف میرزا جانی	به اهتمام ادوارد‌براون ـ چاپ‌لیدن
قرن بدیع	شوقی افندی

تصویر شماره ۴۳ ـ تصرف مرکز حظیرةالقدس در تهران و برگذاری جشن میلاد حجةبن الحسن امام زمان در این مرکز وسیله حضرت آیت‌الله‌علامه نوری با نام جدید مرکز نشر معارف اسلامی. ۵ اسفند ۱۳۵۸

43. 'HaziratulQuds', the Bahai centre was overtaken by Muslims after the revolution. Ayatollah Allama Noori addressed a meeting on the occassion of the birthday of Imam Mahdi in this centre. The centre was renamed 'Centre of Islamic Studies'.

عکس ۴۴ ـ مراسم کلنگزنی و تأسیس وضوخانه مسجد ولی‌عصر مقابل بیمارستان ولی‌عصر

44. Ayatollah Allama Noori lays foundation of the place for ritual ablution(beside Wali-Asr Mosque) opposite the Wali-Asr Hospital at Balade Noor.

41 . Ayatollah Allama Noori visits the Wali Asr Hospital (1353 A.H.)

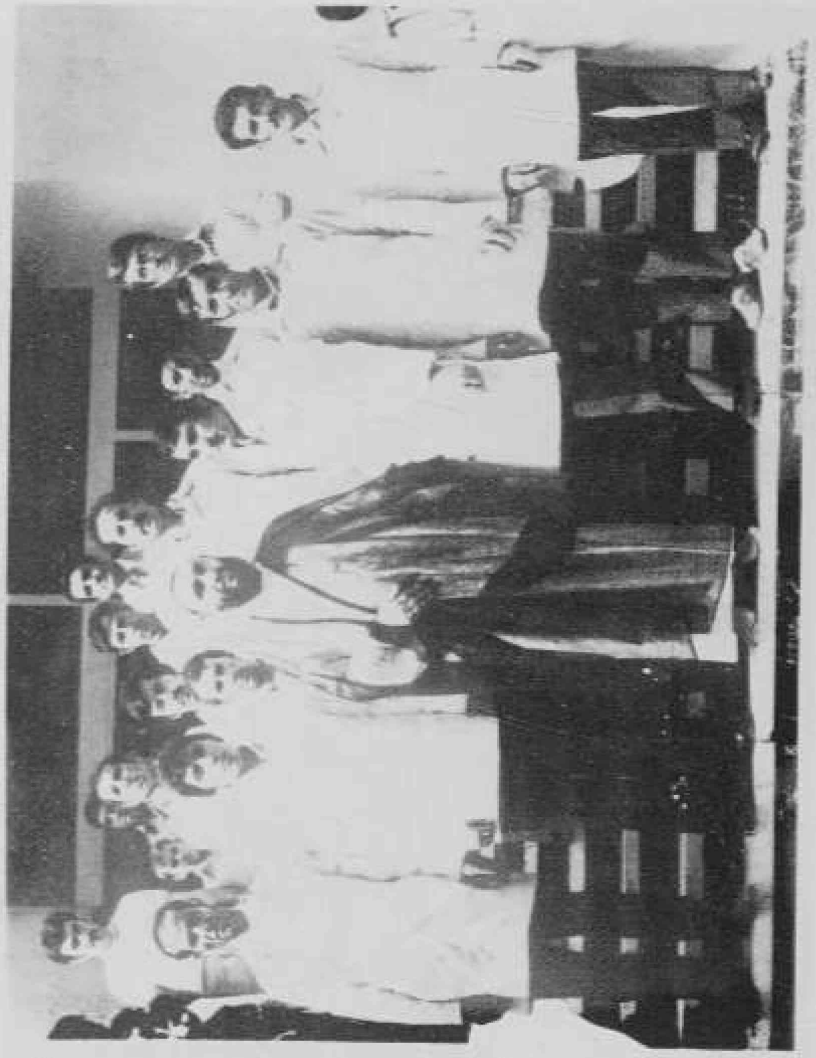
تصویر شماره ۴۱ ـ عیادت از یکی بیماران بستری در بیمارستان

تصویر شماره ۴۲ ـ سطرهای از تجمع مسلمین در محوطه بیمارستان ولی عصر

42 The ceremony of the inaugeration of the Wali-Asr Hospital بهنگام افتتاح
The Hospital Premises.

تصویر شماره ۳۹ ــ ورود آیتاله علامه نوری به بلده با هزاران نفر روز افتتاح بیمارستان ومنظره جلوی بیمارستان ولی عصر)

39 . Ayatollah Allama Noori arrives to inaugerate the hospital. Thousands of people participated in this ceremony.



تصویر شماره ۴۰ ــ عکس حضرت آیت‌اله نوری با جمعی از اطباء و کارکنان بیمارستان ولی عصر

40 Some doctors and employees of Wali Asr Hospital with Ayatollah Allama Noori.

تصویر شماره ۳۸ ـ بخشی دیگر از بیمارستان ولی عصر

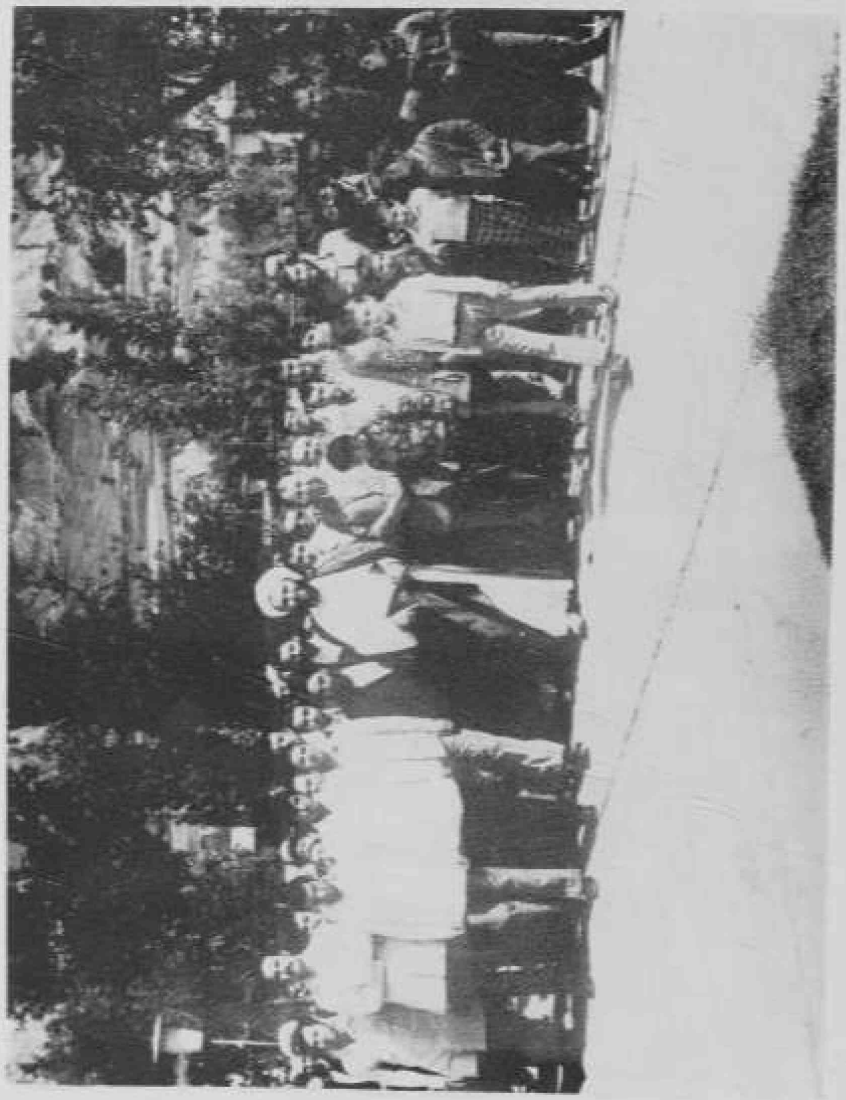
38 . A portion of Wali Asr Hospit. . at Balade-Noor, founded by Ayatollah Allama Noori

تصویر شماره ۳۷ ـ عکس بخشی از مدخل بیمارستان ولی عصر

37 Inside, one of the halls of the hospital.

تصویر شماره ۳۵ ـ عکس درمانگاه ولی عصر در جنب بیمارستان ولی عصر در بلده نور

35 . Photo of Wali-Asr Dispensary beside the Wali Asr Hospital in Noor.



تصویر شماره ۳۶ ـ عکس یحیی از محوطه بیمارستان ولی عصر در بازدید حضرت آیت‌اله نوری از بیمارستان سال ۵۳

36 . Ayatollah Allama Noori visits the Wali Asr Hospital (1353 A.H.)

تصویر شماره ۳۴ ـ عکس مسجد ولی عصر در جنب بیمارستان ولی‌عصر در بلده نور

34 . Wali Asr Mosque. By the side of the hospital at Noor, founded by Ayatollah Allama Noori.

مؤتمر مكاتب مقاطعة اسرائيل :

حظر التعامل مع الشركات التي تـ
مصانع في اسرائيل وتحريم نشاط البهائ

القاهرة ـ ١٤ ـ ر ـ عرج السيد محمد محمود وهدوب الخولي العام لمكاتب مقاطعة اسرائيل الحكومان بمكتب المقاطعة لدى مكتب التعامل مع الشركات الاجنبية التي تتبع مصانع اسرائيل كنوع من الاجراءات العربية لاحكام المقاطعة الاقتصادية على الدولة اليهودية .

وكان المكتب وهو جهاز تابع للجامعة قد بدأ اعماله هذا العام وينتظر ان ينعقد ٢٠ ايلول .

وهناك حوالي ٢٠٠ ـ ٢٥٠ شركة عالمية في القائمة السوداء . ويعتبر ان يقرر المكتب في اجتماعه الحالي رفع اسماء حوالي ٥٠ شركة من القائمة السوداء بعد ان انهيت هذه الشركات قطع علاقاتها مع اسرائيل وان ستظر

في الدول الاوربية ما يتعارض استثمارها في اسرائيل .

وقال السيد محمود ان المكتب يعمل في عدة عواصم عربية واجنبية في هذا الصدد منها اقناعها اذا كانت قائمة من ميناء اسرائيلي ووجد ان اتصال الشركة تم عام ١٩٤٨ هو الذي يعتبر هذا الوضع وقبل حكومة مصر اتخاذ الاجراءات اللازمة فيما اذا كان هذا الامر يهدد اصحابها او اي المواد الغذائية .

ويقدم مصدر الجامعة ان المؤتمر الذي سوف سيعقد لا يفرض عقوبة الحظر اذا لم تكن مخصصة ستقوم او عدم استرشدة غير بصدور قرارة مثل هذا الحظر .

وقال المكتب ايضا سوف يعلن على نشاط البهائيين في الدول العربية واغلاق محافلهم لان الصهيونية تتخذ واتهم

منجمین دفتر تحریم ا
دولت‌های عربی از جنس
همکاری کند زیرا بهـ
صهیونیسم به‌طور پنهانی
متن گزارش کامل ۲۵
واجهت استحضار پژوهند
پیراز انتشار آخرین
عربی، به‌طور جدی، خود
بهائیان یافتند
ذیلا به ذکر دو نمو
تصویر آن، از در جلد دوم
۱ـ مجله‌ی: «اخبار
چنین نگاشت:

البهائية

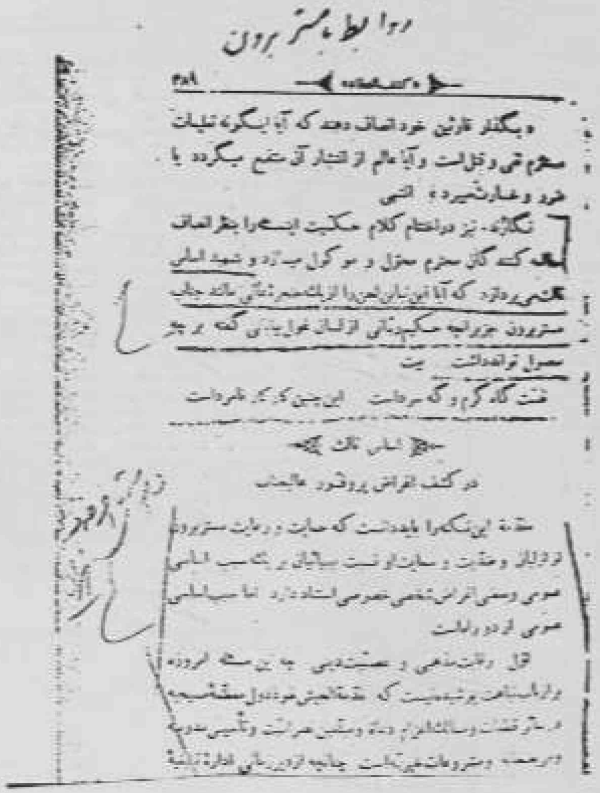
فتوکپی شماره ۳۳ ـ کشور مصر و بعضی بلاد عربی اسلامی باتوجه به روابط اسرائیل با بهائیان از فعالیت‌ها و محفل بهائیان جلوگیری می‌نمایند (مجله‌ای از مصر ـ و دوبی)

33 . The Egyptian press reports: Egypt has banned the Bahai activity due to their connections with Israel.

بقیه‌ی متن کامل لوح میرزا حسینعلی بهاء به‌امپراطور روس «کتاب مبین»

درنامه‌ای خطاب به «میرزا اسدالله‌خان» تصریحی می‌کندکه آن را «عزیزانه سلیمانی اردکانی» بهائی در کتاب: «مصابیح هدایت»، ضبط و ثبت کرده است:

فتوکپی شماره ۲۹ تا ۳۲ ــ مدارک روابط میرزاحسینعلی با روس و نامه او به امپراطور روس 29to32 - Mirza Husain Ali's message for the Tzar of Russia.



روابط با مستر برون

۴۸۹

«بگذار قارئین خود انصاف دهند که آیا بنگره تلیفات مشوم نفی و ذلت و آیا عالم از انتشار آن منع میگردد یا خود و عبارتش میرد» الخ

نگارنده- نیز در اتمام کلام مکتبت اینجا را بنظر انصاف میرساند که گل مشوم مضل و موکول میآرد و شهید السالی میگشی پرداخته که آیا این نادان لعین را از پای منبر نمیتوان مانند چاپ مستر برون جزو ادبیه مکتوبه نمیتوان از لسان خود بیانی گفته بر پیچ بصول توانداشت بیت

هفت گاه گرم و گه سرداست این چنین کار کار ماسرداست

فصل ثالث

در کشف اغراض پروفسور مالحاب

مقدمة این نکته را باید دانست که حمایت و رعایت مستر برون از ذلیل و حقیر و سیاست او نسبت بسیاسیان بر یک سبب اساسی عمومی و سببی اغراض شخصی خصوصی استناد دارد اما سبب اساسی عمومی او دو رابطه است

اول رقابت مذهبی و عصبیت دینی که بین مسلمه امروزه و ارباب بهائیه است که نقشه‌اش مورد اول سقط شیعه و سائر فرقه و ساکنین ایران و دعوت و تأسیس بدیعه و مرجعیه و مشروطه میباشد چاپخانه اروپائی ادارة زبانیه

فتوکپی شماره ۲۹ سند نشان دهنده روابط مستربرون باسران بهائیت

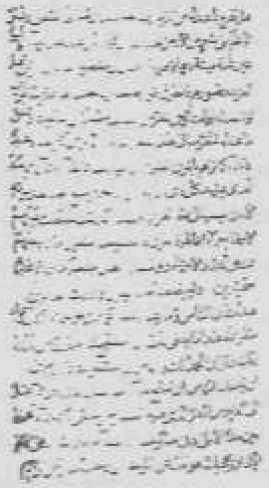
29to32 - Document showing Bahai connections with British Imperialism

لطفا صفحه ۳۸۹ چاپ اول کتاب کشف الغطاء که اشراق خاوری باکشیدن خطوطی بقلم جمله‌ی «این فصل تا آخر حذف شود» مصمم به‌حذف مدارک رسوائی کتاب کشف الغطاء بود. ولی!...

روسیه تزاری «نیکلاویچ الکساندر دوم» از «عکا» ارسال داشته است که آن را در کتاب: «مبین»[۲۷] ثبت نمود:

(ای، پادشاه روس ندای خداوند ملك قدوس را بشنو (میرزا بهاء) و به‌سوی بهشت بشتاب، آنجائی که در آن ساکن شده است کسی که در بین ملاء بالا به‌اسمه حسنی نامیده شده و در ملکوت انشاء به‌نام خداوند روشنی روشنی‌ها نام یافته است (شهر عکا) مبادا اینکه هوای نفست تو را از توجه به‌سوی خداوند بخشاینده مهربانت باز دارد. ما شنیدیم آنچه را در پنهانی با مولای خود گفتی و لذا نسیم عنایت و لطف من به‌هیجان آمد و دریای رحمتم به‌موج افتاد ترا به‌حق جواب دادیم به‌درستی که خدای تو دانا و حکیم است. به‌تحقیق یکی از سفیرانت مرا یاری کرد هنگامی که در زندان اسیر غل‌وزنجیر بوده برای این کار خداوند برای تو مقامی را نوشته است که علم هیچکس بدان احاطه ندارد مبادا این مقام را از دست دهی...).

۲۳ـ میرزاابوالفضل گلپایگانی مبلغ وزعیم‌مشهور بهائیان،



* متن‌کامل لوح میرزا حسینعلی بهاء به امپراطور روس «کتاب مبین»

۲۷ـ صفحه‌ی ۷۶، چاپ۱۳۰۸ هـ.ق، ۳۶۰ صفحه‌ی ۱۵سطری، ونسخه‌ی خطی، به‌خط زین‌المقربین، ۱۲۹۴ هـ.ق.

29to32 Mirza Husain Ali's message for the Tzar of Russia.

«و عدالتی که از دولت قویه‌ی بهیه‌ی روسیه اطال‌الله ذیلها من‌المغرب الی‌المشرق و من‌الشمال الی الجنوب در این محاکمه ظاهر شد شایسته‌ی ثبت در تواریخ و سزاوار مذاکره در انجمن دوستان در جمیع دیار و بلدان است.... و جمیع دوستان به‌دعای دوام عمر و دولت و ازدیاد حشمت و شوکت اعلیحضرت امپراطور اعظم الکسندر سوم و اولیای دولت قوی شوکتش اشتغال ورزند زیرا که در الواح منیعه که در این اوقات از ارض مقدس عنایت و ارسال رفته می‌فرمایند آنچه را که ترجمه و ملاحظه‌ی آن این است:... باید این طایفه‌ی مظلومه ابدا این حمایت و عدالت دولت بهیه‌ی روسیه را از نظر محو ننمایند و پیوسته تأیید و تشدید حضرت امپراطور اعظم و جنرال اکرم را از خداوند جل جلاله مسئلت نمایند»[۲۸].

۲۴ـ عباس عبدالبهاء در لوحی خطاب به‌بهائیان بندر جز[۲۹] می‌نویسد:

«ای دوستان حقیقی شمایل مبارك ان یاران رسید و به‌نهایت اشتیاق به‌کرات و مرات دقت گردید وجوه نورانی بود و شمائل رحمانی... ای یاران الهی ایامی که جمال مبارك روبه‌قلعه طبرسی تشریف می‌بردند تا به‌قریه‌ی نهالا که قریب قلعه جز رسیدند. میرزا تقی نام حاکم آمل که برادر زاده‌ی عباس بود چون خبر جمال مبارك را شنید یقین کرد که روبه‌قلعه می‌برند و قلعه محاصره بود لهذا جمع غفیری از لشکر برداشتند نصف شب اطاقی که جمال مبارك در آن بودند محاصره نموده و از دور شلیك کردند و جمال مبارك را یازده سوار آوردند و جمیع علما و بزرگان آمل برسر بادت جمال مبارك

۲۸ـ جلد دوم، صفحه‌ی ۲۳۲، تهران، لجنه‌ی ملی نشریات امری، ۱۳۲۶ هـ.ق، ۴۸۰ صفحه‌ی ۲۰ سطری (رقعی).

۲۹ـ مرحوم عبدالحسین آیتی می‌نویسد: «پس از مراجعت از عشق‌آباد در عبور از بندر جز چندتن از حمال‌های آنجا مرا دریك منزل بسیار کثیف خوف و ترس دعوت کرده بشارت دادند که لوحی از آقا رسیده است این موقع که شما تشریف دارید خوانده شود و معنی شود تا برامیم گردیم.

29to32 Document showing Bahai connections with Russian Tzarist regime.

27 . Shouki Affendi : The grandson of Baha, and 3rd leader of Bahaism is burried in London! Symbolic of Bahai connections with British Imperialism.

قبر شوقی افندی در لندن

مراسم اعطای نشان دولت بریتانیا بهعباس افندی

28 . Abbas Afandi (Abdul Baha), the son of Mirza Husain Ali receiving knighthood from British colonial ruler! The pseudo prophet service of colonialism !!

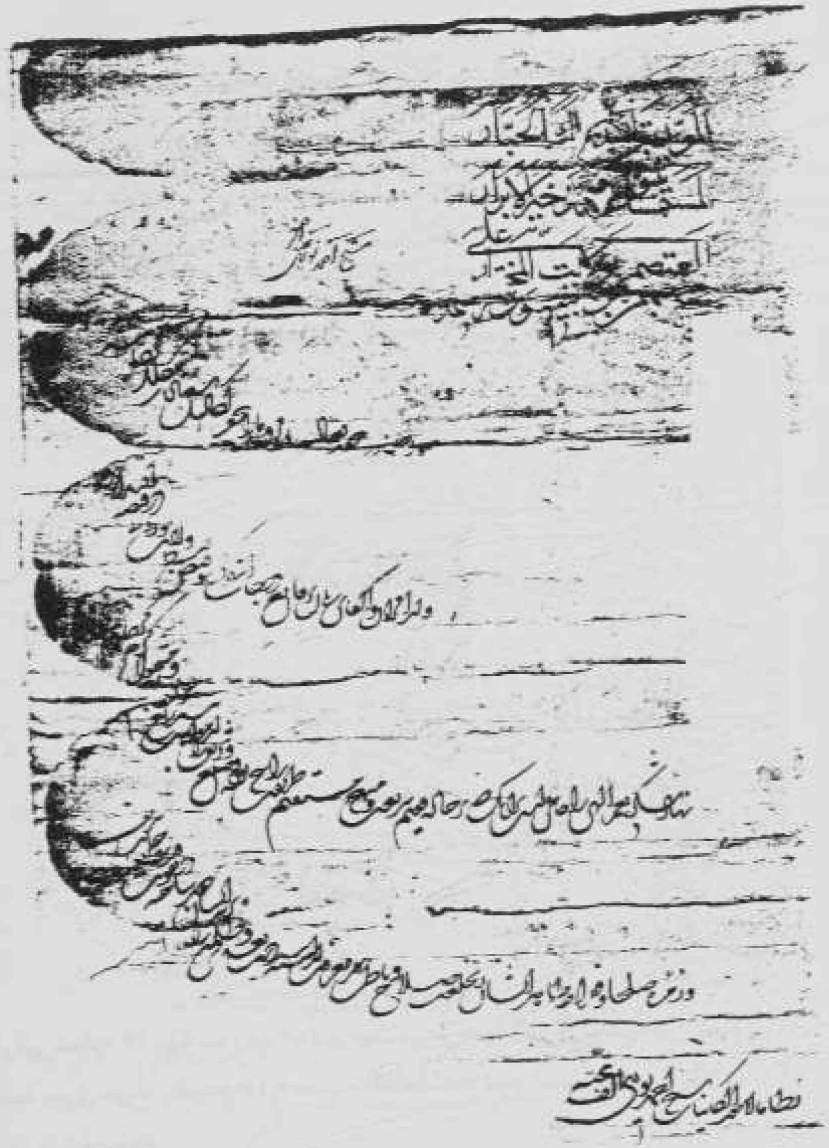
فتوکپی شماره ۲۵ بخشی از دو سند دیگر مربوط به سالهای ۱۰۵۲ و ۱۰۶۳ هجری که نام شیخ احمد نوری در بالای نامه و درمتن آست

25 Figure documents: The decrees of 'Noor' rulers for Sheikh Ahmad and my forefathers.

فتوکپی شماره ۲۶ بخشی از سند مورخ ۱۰۱۷ هجری که نامگذاری نور را مربوط به مقام وچهره وکلام نورانی شیخ احمد نوری میداند

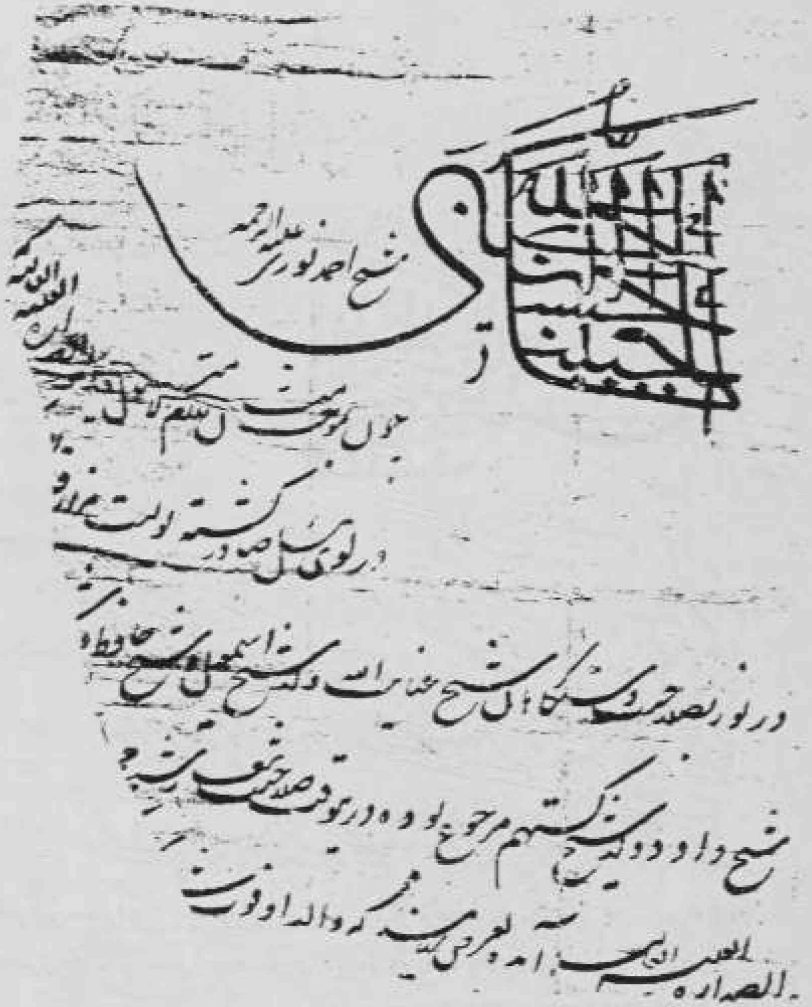
(تذکر : شیخ شریف رستمداری نوری جد طبقه دهم نویسنده کتاب ـ یحیی نوری ـ است)

26 This document goes back to 1017 A.H. This document proves that the name 'Noor' was employed for this region in connection with Sheikh Ahmad Noori. According to the document the author (Yahya Noori) in the 8th generation of him.



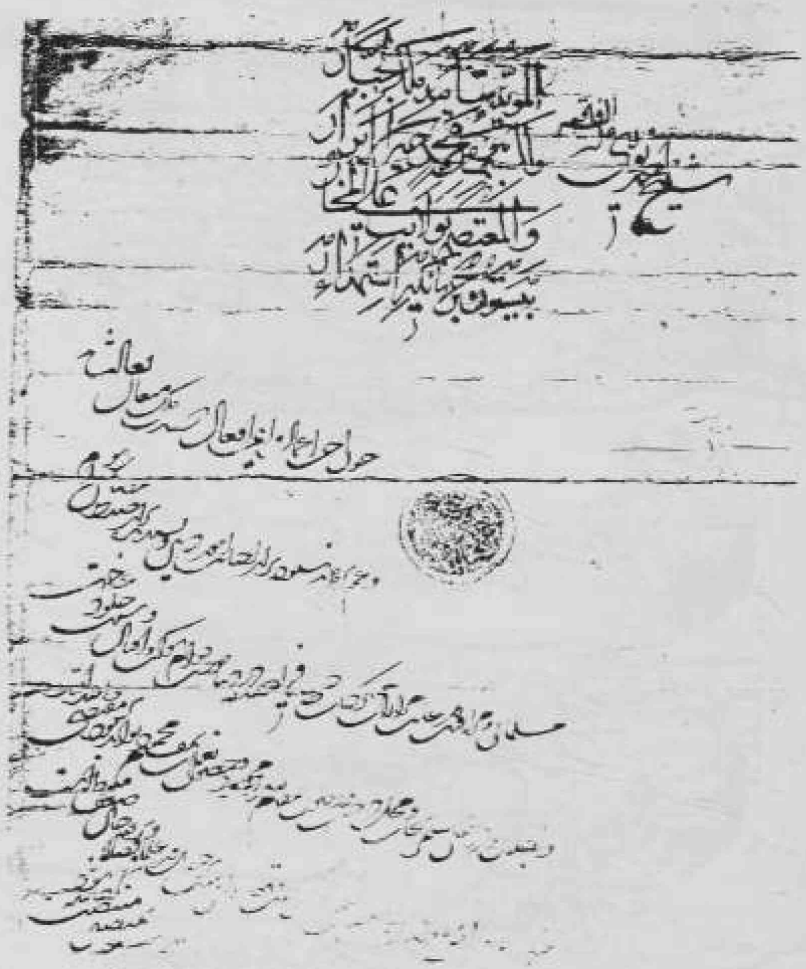
فتوکپی شماره ۲۴ سندی دیگر با مهر بهمن بن بیستون مورخ ۹۱۸ هجری
که نام "شیخ احمد نوری در بالا و درمتن سند است .

24 Rare documents: The decrees of 'Noor' rulers for Sheikh Ahmad and my forefathers.



فتوکپی شماره ۲۵ بخشی از دو سند دیگر مربوط به سالهای ۵۲ و ۱۰۶۲
هجری که نام شیخ احمد نوری در بالای نامه و درمتن آست

25 [illegible] documents: The decrees of 'Noor' rulers for Sheikh Ahmad and my forefathers.

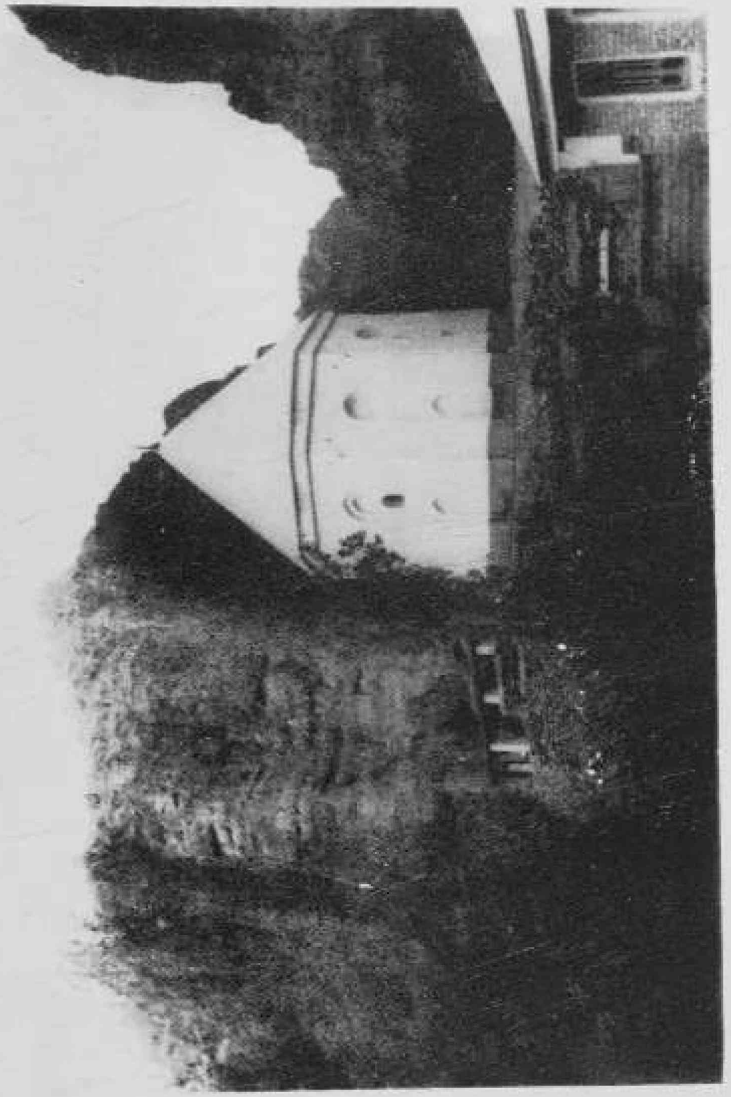


فتوکپی شماره ۲۳ سند شماره ۲۰ با مهر بیستون بن جهانگیر مربوط به مزار شیخ احمد نوری مورخ بتاریخ ۹۱۲ هجری که جمله " شیخ احمد نوری " بالای سند دیده میشود .

23 Rare documents: The decrees of 'Noor' rulers for Sheikh Ahmad and my forefathers

فتوکپی شماره ۲۲ سند شماره ۱۹ با مهر کیومرث بن بیستون مورخ سال ۸۳۳ هجری از ملوک بن کاوس در رابطه با مزار شیخ احمد نوری و معاف ساختن متولیان مزار از مالیات دیوانی

22 Rare documents: The decrees of 'Noor' rulers for Sheikh Ahmad and my forefathers.



تصویر شماره ۲۰ در این عکس علاوه بر بقعه حضرت شیخ احمد نوری نمای مسجد جامع در جنب آن و آثار قلعه‌های مربوط به سلاطین قدیم رستمدار و رویان و ملوک بنی کاوس بر بالای کوه بلنده دیده میشود. 20

In this picture, apart from the tomb of Sheikh Ahmed Noori, the remains of the Darbandak fort built by Royan and Rustamdari Kings and the minaret of the Mosque is also seen

تصویر شماره ۲۱ بخشی از نمای قسمتهای مختلف مسجد جامع در بلده

21 A view of the central mosque of Noor by the side of the tomb of Sheikh Ahmad Noori

18 Mirza Abbas Abdol Baha, son of Mirza Husain Ali and the second supreme leader of Bahaism.

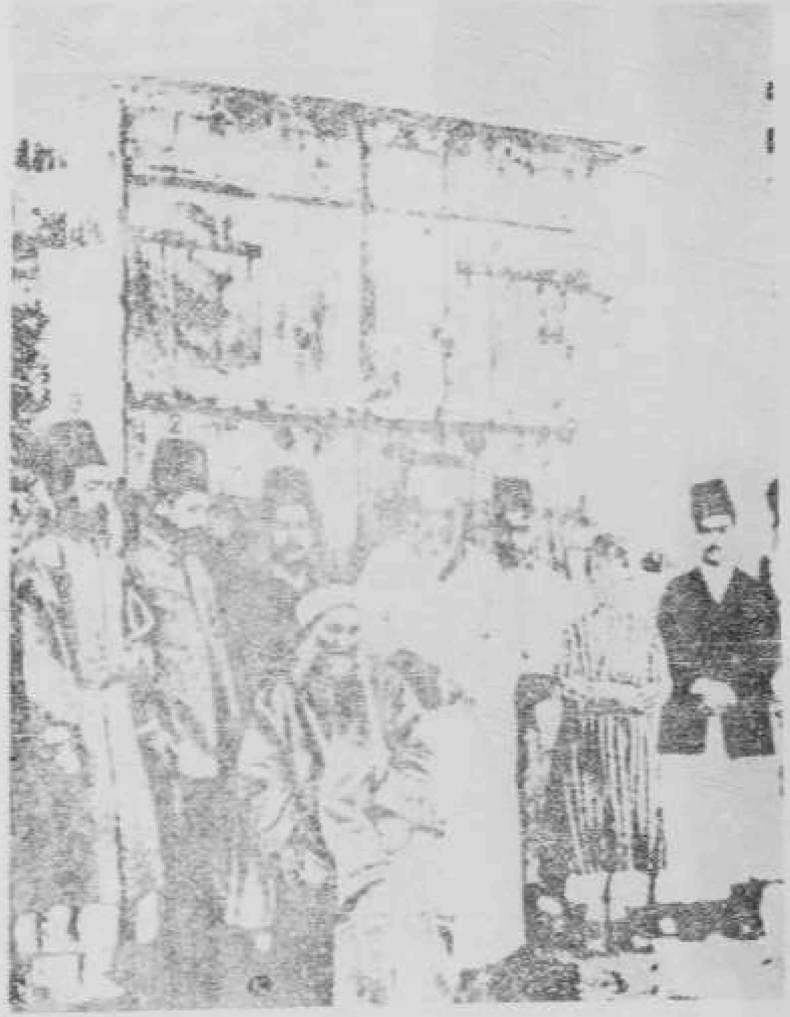
عکس میرزا عباس عبدالبهاء

تصویر شماره ۱۹ بقعه و مزار حضرت شیخ احمد نوری " قدس سره " دربلده نور

19 *The tomb of Sheikh Ahmed Noori*

شماره ۱۶ ــ تصویری دیگر از میرزاحسینعلی

16 . Mirza Husain Ali Baha, the pseudo-prophet.



17 *Mirza Yahya Subhi-Azal, the successor of the Bab.*

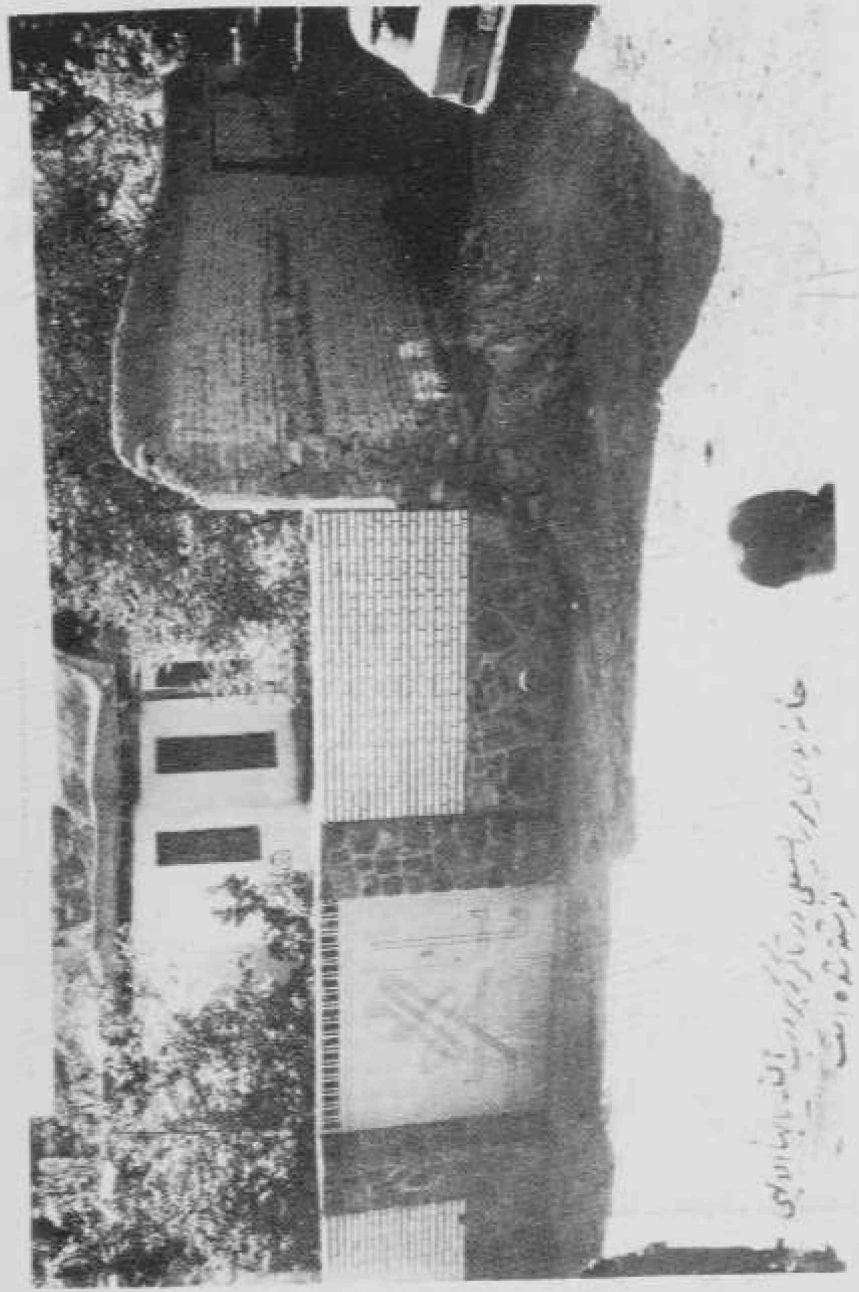
• میرزا یحیی صبح ازل با فرزندانش و یکی از اصحابش در شهر ماغوسا در جزیره‌ی قبرس. ۱ــ صبح ازل ۲ــ پسرش میرزا عبدالعلی ۳ــ پسرش میرزا رضوان‌علی ۴ــ میرزا عبدالاحد زنجانی که پدرش در واقعه‌ی زنجان کشته شد

تصویر شماره ۱۴ ـ درمانگاه در تاکر که اسک بورد آستاده مسلمین میباشد

14 The new hospital building at Thakur.

۱۵ میرزا حسینعلی بهاء ←

15 . Mirza Husain Ali Baha, the pseudo-prophet.



تصویر شماره ۱۲ ـ خانه پدری میرزحسینعلی در ناکر که بر درب آن "یا بهاءالابهی" نقش است

12 *The family house of Mirza Husain Ali at Yakur on it's gate "Ya-Abha" (O God) is written*

تصویر ۱۳ ـ سردرمسجد در ناکر که تکیه نیز در پشت آن قرار دارد

13 The incomplete mosque at Thakur, behind it is a Shrine.

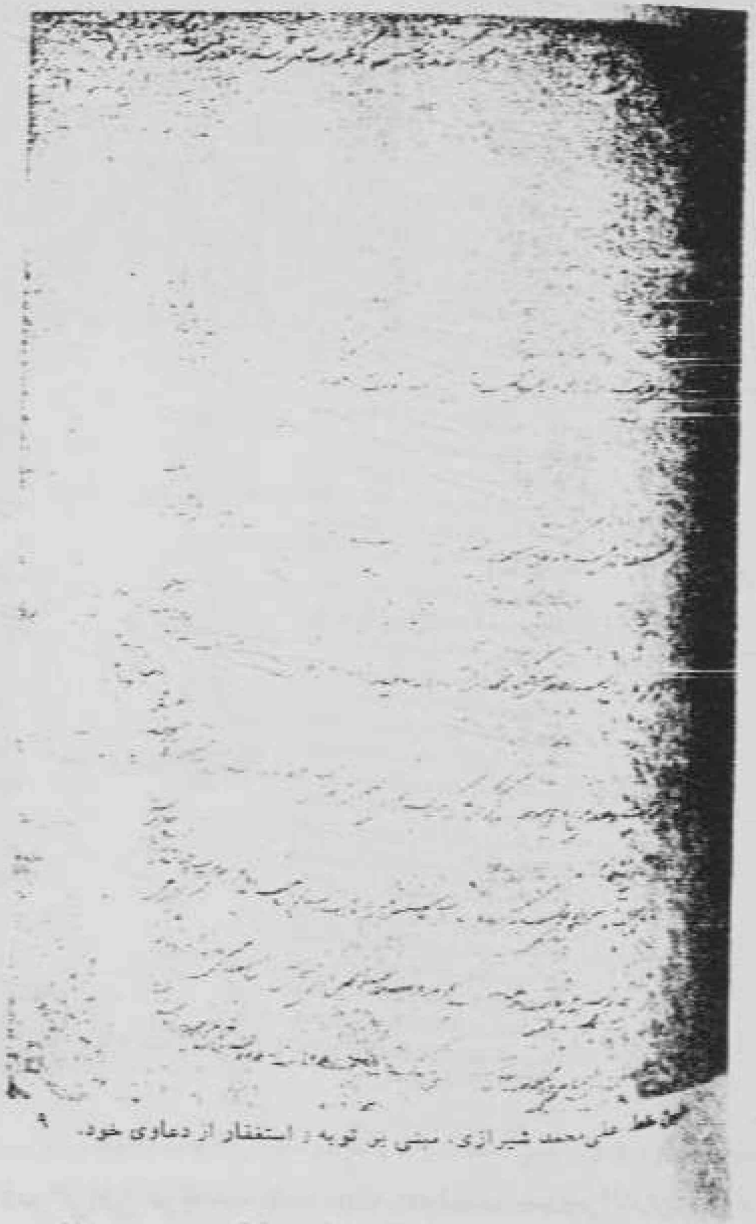
۱۰ فتوگرافی توبه‌نامه باب خطاب بولیعهد ناصرالدین میرزا
ازروی نسخه‌ادوارد براون عکس برداری شده‌است

Photocopy of the apology that Bab rendered to the Crown Prince Nasiruddin and renounced his claims.

همچنین علی‌محمد شیرازی کتاب: «دلائل‌السبعه»ی خود را
نیز! کرده‌است. که عیناً قسمت‌هائی از آن کلیشه و به
خوانندگان می‌رسانیم:

تصویر شماره ۱۱ـ علی محمد باب و سرهم نمودن کلمات مغلوط وبی‌معنی

11. *The absurd writings of Ali Mohammed Bab.*



۸

فتوگرافی توبه‌نامه باب خطاب‌بولیعهد ناصرالدین میرزا
ازروی نسخه‌ادوارد براون عکس‌برداری شده‌است

8 Photocopy of the apology that Bab rendered to the Crown Prince Nasiruddin and renounced his claims.

۹ خط علی‌محمد شیرازی، مبنی بر توبه و استغفار از دعاوی خود.

9 Another copy of the apology of Bab, renouncing his claims.

هیئت مدیره محترم بانک صادرات و معادن ایران

توجه آقایان را به دو مسئله ذیل و پاسخ آن معطوف میدارد :

الف ـ چنانکه میدانید در ماههای اخیر جامعهٔ اسلامی ایران مستحضر شدند شخصی بنام هژبر یزدانی (که تابع است از اعضاء فعال فرقهٔ بهائی میباشد) بکمک و مساعدت مقادیری از سهام بانک صادرات را بنام حقیقی و حقوقی خود (یا هیئت امنائی ـ بهائیت) خریداری نماید و طبعاً بیشتر در منافع بانک ذیسهم شود . خنثاً بلاً مسلمین برای اجتناب از سود ربائی به بهائیگری مرجع دینی مراجع دینی مکلف شدند تا زمانیکه فرد مذکور در بانک صادرات سهامی دارد با این بانک حتی المقدور کار نکنند و قطع رابطه نمایند . و مستحضر هستید مردم مسلمان (با توجه تسهیلاتیکه در بانک صادرات از لحاظ کثرت شعبه و غیره بیشتر فراهم است) به مقدار زیادی از این بانک کناره گرفتند . سرانجام بانک اقداماتی نمود که منجر به فروش سهام این شخص از طرق مقرره گردد و تاکنون در بانک صادرات ذیسهم نباشد .

با اینکه مراجع و مقامات دینی هر حسب وظیفهٔ شرعی این امر را هشیارانه تعقیب نموده و اطلاعاتی دارند، ولی باتوجه به نظر خواهی های قضائی جامعه ازمراجع دینی لازم میدانیم که هیئت مدیره بانک با در نظر گرفتن مسئولیت های اخلاقی و شرعی برای استحضار مراجع دینی و جامعه نتیجه امر را بنحو صریح و اطمینان بخش اعلام دارد که با خلاع مردم برسد .

ب ـ قسمتی از کارهای بانکها و کلوئی بر خلاف بهره و ربا است که با احکام و اصول اسلام مغایرت دارد از سوئی جامعهٔ اسلامی ناگزیر است امروز یا فردا بانک اسلامی داشته باشد که بر اساس ضوابط اسلام پی ریزی شده باشد . بانک صادرات (پس از رفع مسائل اخیر که فوقاً شرح داده شد) چون نسبت به سایر بانکها بیشتر در دسترس جامعه میباشد امید است بتواند با تطبیق دادن خود با نظام اسلام نخستین بانک جامعهٔ اسلامی در ایران شود. و در این امر پیشگام شده و اعتبار و معنویت [illegible] نظیر کسب کند . این کار باید بر اساس شرایط سهلی نظیر :

۱ ـ تحصیل اجازه تجارت از همه دارندگان حساب جاری و پرداختن سهام و یا بهره سود تجارت بآنها دادن و نام بهره را حذف کردن

۲ ـ اعمال نظام مضاربه و تجارت اسلامی در کارهای بانکی .

۳ ـ مواردی بجای گذاشتن بهره کارمزد را ذکر نمود در واقع کردن .

و چند ماده دیگر ..... کاملاً عملی و میسور است .

در این باره با بعضی از مقامات هیئت مدیره قبلاً مذاکراتی نمودم امروز بخصوص در شرایط تحول معنوی حاضر و گرایش قابل تحسین و روز افزونی که همه قشرها و بخصوص نسل جوان و روشن جامعه ما به مذهب دارد فرصت بسیار مناسبی است که بانک صادرات در تطبیق بیشتر با نظام اسلام و با جامعهٔ خود خط دینی او هنگام شود . ما آمادگی خود را بدینوسیله برای هرگونه راهنمائی شدر بانک صادرات اسلام و در این صورت از هرگونه پشتیبانی اطمینان میدهیم .

تهران ۱۳۵۷/۵/۱۰ هجری

6 . The letter of Ayatollah Allama Noori for Bank Saderat authorities and their reply.

فتوکپی شماره ٦ . نامه آیت‌الله نوری به بانک صادرات در مورد اخراج هژبر از بانک صادرات . . . .

بانک صادرات ایران

هیئت مدیره

تاریخ: ۱۳۵۷/۵/۱۲

حضرت آیت الله نوری دامت برکاته

برخلاف تعریف و تحول بخشیده . همانطورکه تصریح فرموده اید و جامعه روحانیت نیز کما هو حقه مظالم صاحبان بانک صادرات ایران در کشور اسلامی ایران برای ارائه خدمات مفید بانکی به جامعه ایرانی تأسیس یافته ولحاظ اسهمائی که از آن جامعه از آن بعمل آمده نصب آن به اقصی نقاط کشور وحتی خارج از کشور گسترده شده وضرر توسعه وبسط تجارت وصنعت در کشور بیش از پیش ایفاء نموده ومسلماً بدینجا برابن خود بخود موسسه ای است در خدمت عموم ایرانیان بخصوص مسلمانان وپیروان طریقه جعفری اثنی عشریه از اینرو همواره نظرات عالی جامعه روحانیت ملحوظ نظر این موسسه بوده وخواهد بود . اما در خصوص این مطلب که قسمتی از سهام این بانک برابر با آزادی معاملات واحترام به مالکیت خصوصی وسلیقه آقای هژبر یزدانی خریداری شده بود نظر باینکه اساساً این بانک شرکت سهامی عام است ومعامله منتسب به سهام آن آزاد ومانند سایر اوراق بهادار وبدون هرگونه دخالتی از طرف بانک صورت میگیرد بنابراین شخص مزبور توانسته بوده تعدادی از سهام بانک را خریداری کند آنهم بطوریکه مسبوق هستید قسمت اعظم سهام او وبیشتر از مقدار خریداری او برای بهاء دار بفروش رسیده است ما بقی نیز به این بانک واگذار شده است .

فتوکپی شماره ۷ ـ پاسخ بانک صادرات به حضرت آیت‌الله نوری در مورد منتفی شدن سهام هژبر از صادرات

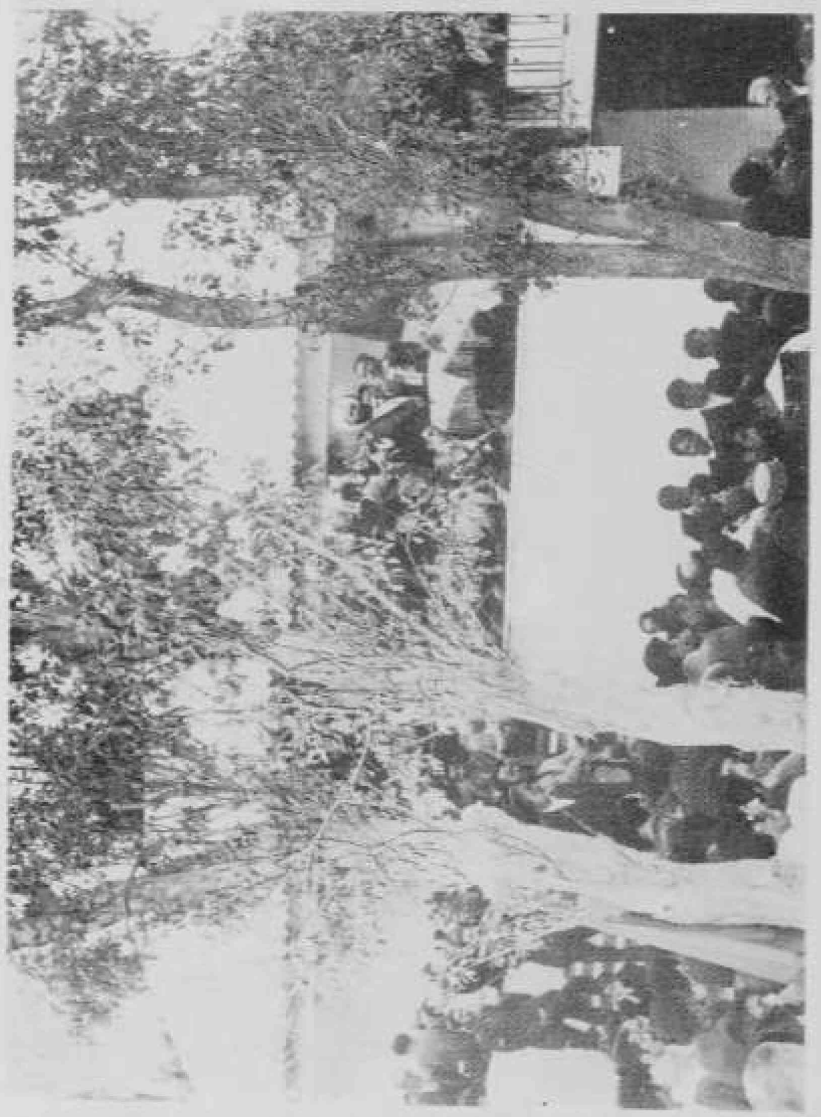
7 . The letter of Ayatollah Allama Noori for Bank Saderat authorities and their reply.

تصویر شماره ۴ ـ درب ورودی به بخشهای بیمارستان ولی عصر مربوط به
صفحه ۱۰ کتاب

4 The front view of the Wali Asr Hospital at Noor.

تصویر شماره ۵ ـ ورود آیتاله علامه نوری به بلده با هزاران نفر روز افتتاح
بیمارستان ومنظره جلوی بیمارستان ولی عصر)

5 Ayatollah Allama Noori arrives to inaugerate the hospital.
Thousands of people participated in this ceremony.



تصویر شماره ۳ـ نمائی دیگر از بیمارستان ولی عصر در افتتاح بیمارستان

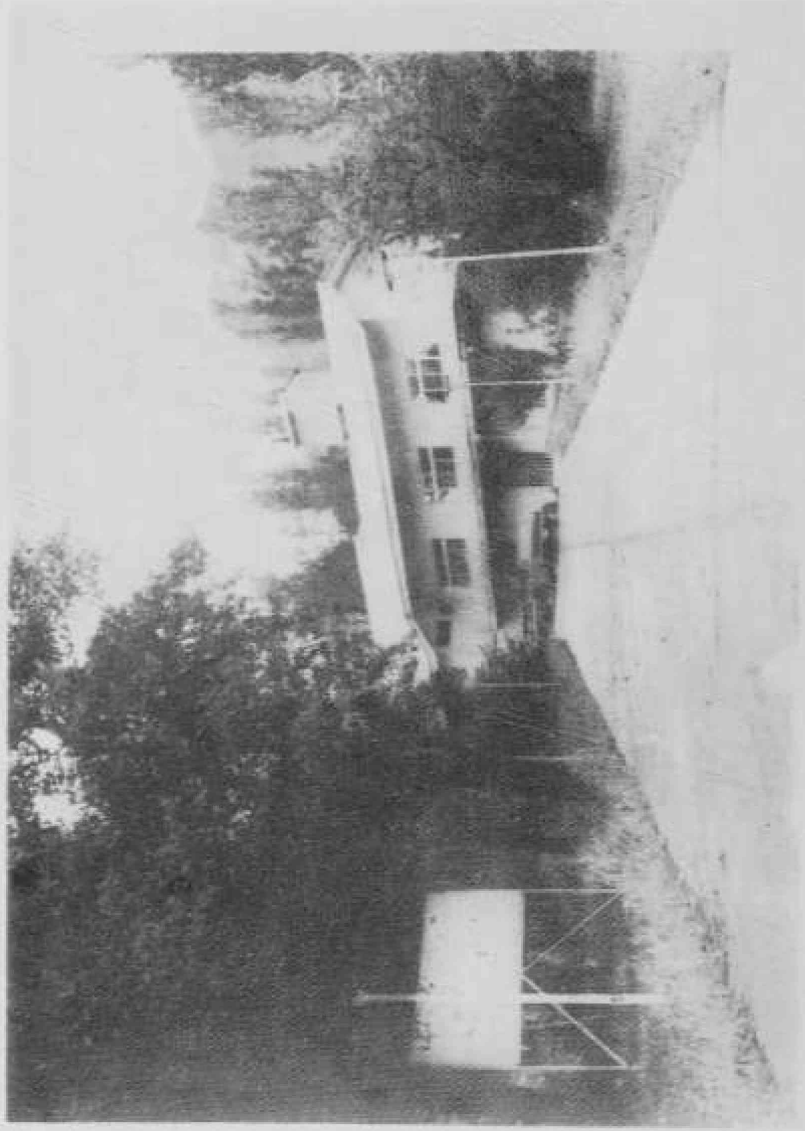
3a Ayatollah Noori delivering the inaugeration speach on 15th Sha'ban 1351 A.H. (Inaugerating the Wali Asr Hospital).

تصویر شماره ۳ (الف) تصویر از روز افتتاح بیمارستان ولی عصر در بلده مربوط به صفحه ۱۰ کتاب.

3b . Ayatollah Noori delivering the inaugeration speach on 15th Sha'ban 1351 A.H. (Inaugerating the Wali Asr Hospital).

2a . The front view of the Wali Asr Hospital at Noor

تصویر شماره ۲ ــ سردر بیمارستان ولی عصر در بلدهٔ نور



تصویر شماره ۳ ــ عکس بخشی از مدخل بیمارستان ولی عصر

2b The frontal view of hospital from inside.

تصویر شماره ۱ ـ درمانگاه امام قائم حجت‌الاسلام ـ در تاکر مربوط به صدحه ۱۰ کتاب

1 . Imam Qaim Hospital at Thakur, also founded by Ayatollah Allama Noori. Now that another building for the hospital is constructed, the present building is used for a school

* His Holiness Ayatollah Noori, a highly respected and influentia Muslim Jurist and Leader in Iran and the Muslim world. He played a leading role in the Islamic revolution of Iran. Is the author of many books and articles published originally in Arabic and Persian and translated in other languages throughout the world. Ayatollah Allama Noori, in addition to the highest degrees in classical Islamic education has also the pro-doctorate, and is also professor of Tehran University (Faculty of Theology). He is founder and director of many charity and educational institutions as well.

KU-708-704